This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

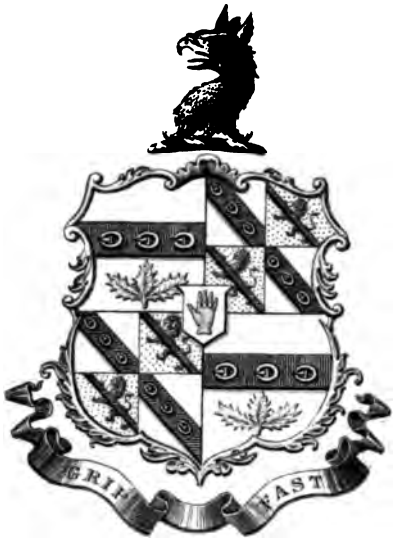
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

B 1,239,346



Sir John Leslie Bart.

GLASLOUGH HOUSE.

THE UNIVERSITY OF MICHIGAN
THE UNIVERSITY OF MICHIGAN
ARTES · SCIENTIA · VERITAS
1817
LIBRARIES

THE

IRISH ARCHÆOLOGICAL AND CELTIC SOCIETY,

FOR THE

PUBLICATION OF THE MATERIALS FOR IRISH HISTORY.

President:

HIS GRACE THE DUKE OF LEINSTER.

Vice-Presidents:

THE MOST NOBLE THE MARQUESS OF KILDARE, M.R.I.A.
THE RIGHT HON. THE EARL OF DUNRAVEN, M.R.I.A.
THE RIGHT HON. LORD TALBOT DE MALAHIDE, M.R.I.A.
VERY REV. C. W. RUSSELL, D.D., M.R.I.A., President of Maynooth College.

Council:

RIGHT REV. CHARLES GRAVES, D.D., M.R.I.A., Bishop of Limerick.
REV. JAMES GRAVES, A.B., M.R.I.A.
W. H. HARDINGE, ESQ., M.R.I.A.
D. H. KELLY, ESQ., M.R.I.A.
SIR THOMAS A. LARCOM, K.C.B., M.R.I.A.
JOHN C. O'CALLAGHAN, ESQ., M.R.I.A.
REV. WILLIAM REEVES, D.D., M.R.I.A.
AQUILLA SMITH, M.D., M.R.I.A.
SIR W. R. WILDE, M.D., Vice-President of the Royal Irish Academy.

Secretary:

J. T. GILBERT, M.R.I.A., F.S.A.

Treasurer:

THE BANK OF IRELAND.

THE existing materials for Irish history have hitherto been but to a small extent accessible to the student. The published authorities have been so much exhausted, and the works compiled from them are so insufficient, that the expectation of any reliable history of Ireland has been generally deferred, under

Feilire na Naomh nErennach : or Calendar of Native Saints of Ireland, usually styled the Martyrology of Donegal; compiled by Friar Michael O'Clerigh. Edited, from the original Manuscript in the Library of the Dukes of Burgundy, at Brussels, with Translation, by J. O'Donovan, LL. D., and Introduction, Notes, and Indexes, by J. H. Todd, D. D., and W. Reeves, D. D.

Liber Hymnorum : The Book of Hymns of the Ancient Church of Ireland ; from the original MS. in the Library of Trinity College, Dublin. Edited by the Rev. James Henthorn Todd, D. D., Senior Fellow of Trinity College. Part II.

Sanas Chormaic : Cormac's Glossary. Translated and annotated by the late John O'Donovan, LL. D. Edited, with Notes and Indices, by Whitley Stokes, LL. D.

In Progress.

Liber Hymnorum. Part III.

The Antiphonary of Bangor, Co. Down, from the original Manuscript in the Ambrosian Library at Milan. Edited by the Rev. W. Reeves, D. D.

Treatise on the Ogham, or Occult Forms of Writing of the Ancient Irish. Edited by the Right Rev. Charles Graves, D. D., Bishop of Limerick.

Tracts of S. Adamnan : comprisiug—1. The Life of S. Adamnan in Irish, from a Brussels Manuscript ; translated by the late Dr. O'Donovan. 2. The Latin Tract *De Locis Sanctis*, from the text of Mabillon ; collated with that of Gretser, and a Manuscript in the British Museum. 3. The Fis, or Vision, of Adamnan, from the Leabhar Breac ; translated by the late Professor O'Curry, and collated with the ancient copy in the Leabhar na hUidhre. 4. The Scrin Adamnain, or Shrine of Adamnan ; a Poem copied from a Brussels Manuscript, and translated by the late Dr. O'Donovan. Edited, with Introduction and Notes, by the Rev. W. Reeves, D. D.

Miscellany of the Irish Archæological and Celtic Society.

The Council will receive Donations or Subscriptions to be applied especially to any of the Publications in progress.

Subscriptions are received by Edward Clibborn, Esq., 19, Dawson-street, Dublin. Persons desirous of becoming Subscribers to the Society are requested to communicate, by letter, with the Honorary Secretary, at No. 19, Dawson-street, Dublin.

November, 1869.

Cormac, King of Cashel

Sanas Chormaic.

CORMAC'S GLOSSARY

TRANSLATED AND ANNOTATED

BY THE LATE

JOHN O'DONOVAN, LL.D.

EDITED, WITH NOTES AND INDICES,

BY

WHITLEY STOKES, LL.D.

CALCUTTA:

Printed by O. T. Cutter

FOR THE IRISH ARCHÆOLOGICAL AND CELTIC SOCIETY

1868.

DH
900
.I69
v.1

CALCUTTA:
PRINTED BY O. T. CUTTER.

THE

IRISH ARCHÆOLOGICAL AND CELTIC SOCIETY.

MDCCCLXIX.

President:

HIS GRACE THE DUKE OF LEINSTER.

Vice-Presidents:

THE MOST NOBLE THE MARQUIS OF KILDARE, M. R. I. A.
THE RIGHT HON. THE EARL OF DUNRAVEN, M. R. I. A.
THE RIGHT HON. LORD TALBOT DE MALAHIDE, President of the Royal Irish Academy.
VERY REV. C. W. RUSSELL, D. D., President of Maynooth College.

Council:

MOST REV. CHARLES GRAVES, D.D., Bishop of Limerick.
REV. JAMES GRAVES, A. B., M. R. I. A.
W. H. HARDINGE, Esq., M. R. I. A.
D. H. KELLY, Esq., M. R. I. A.
JOHN C. O'CALLAGHAN, Esq., M. R. I. A.
MAJOR-GENERAL SIR THOMAS A. LARCOM, K. C. B., M. R. I. A.
REV. WILLIAM REEVES, D.D., M. R. I. A.
AQUILLA SMITH, M. D., M. R. I. A.
SIR W. R. WILDE, M. D., Vice-President of the Royal Irish Academy.

Secretary:

J. T. GILBERT, M. R. I. A., F. S. A.

Treasurer:

THE BANK OF IRELAND.

19, DAWSON-STREET, DUBLIN.

PREFACE.

The bulk of the text from which the following translation was made is printed in the volume entitled *Three Irish Glossaries*, pp. 1—45, from a MS. in the library of the Royal Irish Academy which I call Codex A. The Additional Articles, now for the first time published, are printed from a transcript made by me some seven years ago from the Yellow Book of Lecan, a manuscript in the library of Trinity College, Dublin, containing the copy of Cormac's Glossary which I call Codex B.

The translation now printed was made by O'Donovan many years before his death, and appears never to have been revised by him after he had acquired the wide and accurate knowledge of the ancient Irish language which he possessed when I enjoyed the privilege of knowing and learning from him. This being so, I have thought it my duty to endeavour to print his version in such form as it would have assumed had he lived to publish it. But wherever I have ventured to make any change substantially affecting the meaning, O'Donovan's words have been given either in the text or a foot-note.

The transcript of O'Donovan's version, sent out for the purpose of the present publication, contained a large body of notes, philological, topographical, and historical. These required much sifting and abbreviation. But nothing, I think, of importance has been omitted. O'Donovan's notes are signed thus:—'O'D'. Those by the Editor are marked '*Ed.*' Passages and words inserted in O'Donovan's text and notes are inclosed in square brackets. Attention is requested to the Corrigenda.

W. S.

CALCUTTA, *Christmas*, 1868.

CORRIGENDA.

P. 4, n. *(c) read* ut gentiles.
P. 5, AED. Add to note '*Ed*'.
P. 7, ARATHAR, *for* 'M. Bret. *arazr*' read 'M. Bret. *ararz*'.
P. 7, note *(d) for* 'Bhas' *read* B has.
P. 8, AITTENN, *for* 'sharpshrub' *read* sharp shrub.
P. 16, Ao, line 2, *for* 'prss.' *read* pres.
P. 20, BRISC, line 4, for *briota* read *brjóta*.
P. 21, line 1, for '*gau*' read *go*.
P. 22, BRIAR, for '*delg briar* is a *n-uinge* 'a red pin of one ounce" read *delg briar n-uinge* 'a *briar* is a red pin of one ounce'
P. 24, BEL, for '*bi eol*' *read* bi eol.
P. 32, CROICENN, line 9, for '*croch*' read *cróch*.
P. 33, CASAL, *for* 'lacerta' *read* lacerna.
P. 34, CLII, line 5, *after* '(post) is *insert (b)*, and in line 6, *for* graed *read* grade.
P. 35, CLAIS, *before* classe *insert* a.
P. 35, CAILL CRINMON, line 6, *for* 'derivation' *read* derivative.
P. 38, CÉRCHAILL, line 2, *for* '*the cer*' *read* the *cer*.
P. 40, CRUM DUMA, *for* κοπ-ρός *read* κόπ-ρος.
P. 49, line 7, for 'CONLE' read CONLÉ.
P. 55, DOTHCHAID, *for* 49 *read* 51.
P. 58, DUAIRC, *for* 'at all' *read* 'even'.
P. 61, DER, *for* θυγατήρ read θυγάτηρ.
P. 66, line 5, *read* bona generatio.
P. 68, ESIRT, *for* 61 *read* 63.
P. 69, line 1, *for* 'graec' *read* graece.
P. 69, ENDE, *for* 'long Tír da glas' *read* '(the) two long streams.'
P. 70, EMUIN, *for* H. 12. 76 *read* H. 2. 16.
P. 73, FOCHONNAD, *for* 'p. 44' *read* p. 45.
P. 74, FILI, *after* 'praise' insert a colon.
P. 74, note *(e) read* full meal.
P. 76, FIGHE, for ἡ-τριον read ἤ-τριον
P. 79, line 1, *for* 'verus' *read* virus, and in line 3 for ἰός read ἰός
P. 80, line 1, *read* fira firsi.
P. 81, line 8, for 'Becker' *read* Bekker.

P. 90, GREND, line 4, *after* 'interpretatur' *insert* H. 2. 16, and in line 5 *for* '.i.' *read* i.
P. 101, LANGFITER, line 7, for *fetill* read *fitill*
P. 104, LESC, after 'reproach' *insert* '*(a)*.'
P. 104, LUEGA, *for* 'cuirg' *read* cuirp
P. 104, LITTIU, *for* 'i lotan' *read* .i. lotan
P. 106, MO DEBROTH, last line, for '*braud*' read *brawd*.
P. 113, line 11, *for* 'or' *read* of.
P. 114, note *(a)* for '*jña*' read *jñā*.
P. 115, MUC, line 2, *for* 'no' *read* not her
P. 118, MONG, line 4, for '*mae*' read *moẹ*.
P. 118, MANG, line 2, *for* 'derb' *read* derb [-arosc 'a proverb'].
P. 118, MIR, read **μείρω*
P. 124, NET, line 3, read *nídus, nisdus*.
P. 126, NEL, line 3, for '*Féliye*' read *Félire*.
P. 135, PEULL, line 5, *omit* ('It is for').
P. 135, note *(e)*, for '*ramh*' read *rámh*.
P. 141, ROSS, line 2, for '*ros-*' read *roi-*.
P. 144, note, *for* 'derivation' *read* 'derivative.'
P. 146, ROGA, *for* γείσ-της *read* γεῦ-σις
P. 150, SNÁTHAT, line 5, read *snod* (gl. vitta).
P. 153, SOP, line 2, after *wair* omit 'a.'
P. 164, last line, for '*puy*' read *pūy*.

ADDENDA.

P. 5, ANART. As to *tig anail* cf. infra p. 155 s. v. *Sethor*, 'unde est *isin tris tig anail* M.'

P. 12, note *(b)* But see infra p. 61.

P. 15, AMOR. The Skr. ambhas 'water,' ambhri-na 'watervessel' may be connected.

P. 15, AUCHAIDE: ἀκούω is possibly cognate.

P. 17, BUANANN. *buan* may be = *Faunus*, Umbr. *foni*.

P. 23, BIND. Add *pindarus* is in Isidorus *pandurus*, πανδοῦρα, a three-stringed musical instrument.

P. 25, BE NET, see Pictet, Revue archéologique, Juillet, 1868.

P. 30, CRUIMTHER. The Old Welsh *premter* seems borrowed, like the Cornish *prounder*, *prônter* 'priest', from *praebendarius*.

P. 32, CROICENN. *Add croc, crac*, W. *crach* 'puny' may be connected with O.Lat. *cracentes* graciles, Skr. kriça.

P. 33, COAIRT. I would now refer *urtica* to an Italo-celtic root URT 'to burn,' whence the Irish *ort* .i. losgadh (gloss by Mac Firbis in H. 2. 15, p. 181), and possibly the man's name *Ultán*.

P. 36, CRONTSAILE. The *t* in *cron-t-shaile* (literally 'horn-spittle,' W. *corn*-boer) is inserted between *n* and the aspirated *s* (pronounced *h*) of *saile* just as in the German *deren-t-halben, dessen-t-halben* a *t* is inserted between *n* and *h*. So *rigen-t-shaile* 'tough spittle,' *lán-t-shásad* 'full satisfaction,' infra p. 77 s. v. *Fled, mín-t-shuilech* (gl. luscus), *aon-t-shlige* 'one road,' *aon-t-shuil* 'one eye,' O'Don. Gr. 372, *aon-t-shuim* 'grand total.' So after feminine ā-stems governing the genitive, *in ben t-shirg* 'the woman of sickness,' *Senchas Mór*, p. 140, and after the preposition *cen* now *gan*: *cen t-shuile* 'without eyes,' infra p. 58, s. v. *Dall*: *gan t-shliocht* 'without issue,' *gan t-shult* 'without cheerfulness,' Keating cited by O'Don. Gr. 393.

P. 45, CULLACH. *Add* from *caull* 'a testicle,' W. *caill*. The Skr. *kola* 'hog,' with which M. Pictet compares *cullach*, has only one *l*. I suspect that the Celtic words are connected with Lat. *callu-m, callu-s*.

P. 46, CA. The Old Irish *cae* 'house' is from the root KVÎ, Skr. çî, whence κεῖμαι, *qui-es* and Goth. *hai-ms*, Eng. *home*. The Low Latin *cayum* 'house' is probably from an Old-Celtic *caion*, of which the dat. or abl. sg. *caio* occurs in Endlicher's glossary, Revue archéologique, Mai 1868.

P. 54, line 4. In *dé-dóil* 'twi-light' the *dóil* (root *du* 'to burn') is identical with the Laconian δαβελός (from δαϝελός) i. e. δαλός 'torch.'

P. 72, note *(b) add* If initial p has been lost, we may compare πέρκος, περκνός 'dusky,' the Skr. priçni 'variegated,' 'spotted,' which is used especially of cows, and the Latin *spurcus*.

P. 74, note *(d)* add 'But see *mur* .i. *imat* infra p. 116. s. v. *Mér*.

P. 76, FERN. I now think this word must be an old preterite participle passive in *-na* (like *lá-n* 'ple-nus,' *dá-n* 'dō-num') from the root VAR 'to choose,' Skr. vri. The *fern* 'man' cited from *Duil Laithne*, where the nom. dual *ferno* in the phrase *da-(f)h) erno-er-ciach* 'twelve men,' lit. 'two men on ten,' also occurs, may be for **fersn*, **versno*, root VARS, whence Skr. vrishni 'ram', vrisha 'bull'.

P. 78, note *(e)* add 'But cf. scindo .i. *dluge nech* infra p. 154.'

P. 86, line 5, *etarlam* is glossed in H. 2. 16, col. 108, by *lamdae dogni an goba cein mbis iarnd i tinid* '*lamdae* (?) which the smith makes while (the) iron is in (the) fire.'

P. 86, GART: add *gart* 'hospitality' is probably cognate with Latin *grātus*, Skr. *gūrta*.

P. 89, GUTH, *add* Probably GU, Skr. *gu* 'to sound,' Gr. *γοάω*.

P. 92, IARN. The forms *iart*, *iarth* remind one of the Old Breton *hoiart* in *Run-hoiart*, also *Run-hoiarn*. The Old-Celtic probably had the form *îsarto* as well as *îsarno*.

P. 97, IMBARACH: imba ['in quo erit'] jubar.

P. 104, LESC: add '*losc* is cognate with λοξός, *luxus*.

P. 110, line 2 *add* Skr. mā.

P. 111, MUG-ÉIME, line 7. *Dinn Tradui* would in Old Welsh be *Din Tri-dui*. "*Dwy* is an appellative for several rivers, as *Dwy fawr* ['Big Dwy'] and *Dwy fach* ['Little Dwy'] in Arfon." Pugh.

P. 117, MOLT: *sult* 'fat' may be cognate with *stultus*, *stolidus*, Skr. *sthūla* 'bulky,' 'fat,' *sthūlatā* 'bulkiness.'

P. 117, MÁSS, *add* = μαστός 'breast,' 'udder,' 'knoll.'

P. 117, MENDAT. The root is MAND, whence Skr. *mandirā* 'house,' *mandurā* 'stable,' Gr. *μάνδρα* 'stall,' with which M. Pictet (*Origg. Indo-européennes*, II. 19), puts the Ir. *manrach* 'sheepfold.'

P. 117, NENAID. *Add* as to which see Pictet's *Origg. Indo-européennes*, I. 323.

P. 132, OSSAR might just as well be equated with ὕστερος.

P. 132, OSNAD is for **sonad*, **svanâtu* = M. Bret. *huanat* 'a sigh', root SVAN 'to sound,' Skr. *svana*, Lat. *sonus*.

P. 144, ROP (from **rup-vo-s* ?) I would put with *rup* in Latin *ru-m-po*, *rup-tu-s* = Skr. *lup-ta*. From the root RUP or LUP come Zend *raopi* 'a kind of dog,' Skr. *lopāka* 'jackal,' Gr. *ἀ-λώπηξ* 'fox,' Lat. *lupus* 'wolf,' and (with the common change of *p* to *c*) the Irish *luch* 'mouse.'

P. 164, UR, line 2, *after* dicitur *insert* [isna brethaib nemed 'in the Bretha Nemed,' F].

P. 165, UIM, *add* but cf. Gr. *ὀμφή*.

FURTHER CORRIGENDA.

P. 8, AITHECH: *dele* the reference to Skr. *atiyaças*. For *patika* (which occurs in compound adjectives for *pati*, *πόσις*, Goth. *faþ-s*) is more likely the Skr. cognate.

P. 11, *A*, line 5, *for* 'It will come' *read* 'I will bring (it)': cf. *toi* 'bring thou' infra s. v. *Lethech*. Line 14, *omit* 'but this seems wrong.'

P. 24, line 3, for *bratan* read *bratán*: and cf. nocobiat brattána isind abaind-sin, Trip. B. 166, col. 2 ('there will not be salmons in that river').

P. 31, CERBSIRE, *for* 'is a *v*' *read* 'is not a *v*'

P. 35, CANÓIN, *for* 'It also meant' etc., *read* "The acc. dual of a cognate *n*-stem meaning *canonicus* is found on the Aran inscription," &c.

P. 59, DUILE, line 6, for *atchiu* 'I see' read *diliu* 'I pray,' and note that *gaibiu*, *guidiu* and *ibiu* are originally *d*-stems, as appears from the 3d sg. pres. indic. *gaib*, *guid* and *ib*.

P. 68, ÉC, line 3, for *angew* read *angeu*

P. 75, note (*c*), for *sassud* read *sassad*

P. 100, note (*a*), *for* is *read* id

P. 104, LOS CUIRN, line 3, for *llos* read *llost*

P. 110, n. (*d*), for *quacz* read *quaez*

P. 117, MAOTHAL, for *letk* read *leth*

P. 145, RER, line 3, for 'Hard' read 'Here (comes).' O'D is clearly right: *uindsi* (spelt *undseo* in O'Curry's *Lectures*, pp. 490, 507) is a pronominal adverb meaning 'here.' O'Davoren's *annsa* is a blunder for *annso*, *andso* 'here'.

P. 149, SEGAMLAE. Here again O'D is right: *messtar bú* 'cows are estimated'—the passive here as occasionally taking the accusative (*bú*=*βοῦς*)

P. 160, note (*b*) line 2, for *ermaissin* read *ermaissiu*

FURTHER ADDENDA.

P. 2, AMOS: The gloss in *Leabhar Breacc* cited by O'D seems *nanamus* (gl. satilitum) quoted in Lib. Hymn. ed. Todd, 232.

P. 5, ANART: the gen. pl. occurs twice in the Tripartite Life: "l. clocc 7 l. cailech naltóre 7 l. *anart* faraccaib hi tir condacht ('50 bells and 50 altar-chalices and 50 linen cloths he left them in the land of the Connaughtmen') Eg. 9. a. 2. na cailecha oc denum nan*anart* altóra ('the nuns making the altar-cloths') .i. Cochmaiss 7 Tigris 7 Lupait 7 Darercæ, *ib*. 17. b. 1.

P. 8, AITHECH. The gen. sg. masc. is *aithig*, fem. *aithige*: luighe in aithigh thighe 7 na haithaighe thighe ('the oath of the man of the house and of the woman of the house'), O'Davoren 51. Hence *aithechus* .i. laochdacht 'heroism' *ib*. 49.

AITHCHES: the suffix *ess* also occurs in *manchess*, Trip. B. 173.

AIGEAN: isand *ocidn* n-imechtrach 'into the external ocean' H. 2. 16. c. 391.

AITTENN, gen. s. *atinn*, Senchas Mór, 166.

AIRNDEL: ap gach tigradh forrethar *airndil* nach suidi(g)thi anmann in eigill (in every place in which a trap is set animals are not to be put in danger) O'Dav. 82, *éccell.*

P. 13, AISLINGE: is andsin din roindis boethíne in *aislinge* n-aurdairc .i. teora cathaire do aicsin do hi nim .i. cathair óir 7 cathair argait 7 cathair gloine ('so then B. related the remarkable vision, i. e. three cities which he saw in heaven, i. e. a city of gold and a city of silver and a city of glass'), Note on Félire, June 10.

P. 14, ALCHUNG. The dat. sg. spelt *ealchaing* is in O'Curry's *Lectures*, 512.

AINCES: as tré erchaoiledh foillsighter *aincesa* an betha (it is through definition are cleared up the doubts of the world), O'Dav. 83.

ABRAS: intabras dungní incorp do dia (the work which the body does for God), Milan 36 r.

ANNACH: O. Ir. *andach*, dat. *anduch*, Goidilica, p. 26.

P. 15, AUCHAIDE is an emphatic form of the 2d. sg. imperative, and should have been rendered 'hear thou.'

P. 16, AI: tomus n-ae 'measure of pleadings,' Senchas Mór, 18. lecem ae n-aicitail O'Dav. 47, 'let us leave a pleading (or case) of commentary' (i. e. requiring comment).

P. 18, BACHALL a fem. *ā*-stem: gen. sg. *inna bachla*, O'Curry, *Lect.* 538, dat. *bachaill* Trip. Eg. 13 a. 2.

P. 20, BIAIL, gen. sg. *béla*, *Senchas Mór*, 166, 170.

P. 30, CROSS: dobir *cros* ditsailiu forochtar dochinn (put a cross of thy saliva on top of thy head) Z. 926.

P. 31, CREATRA: bert benén *cretra* di ó patrico ('B. took the consecrated elements to her from P.') et surrexit confestim viva, Trip. Eg. 16. a. 1.

CERBSIRE: a *cirpsere* .i. a scoaire, Trip. Eg. 18. b. 2. *cirbsire*, O'Clery's Glossary.

COIC. Athgein bothi domnaig a *choicc*, Trip. Eg. 18. b. 2.

P. 32, CROICENN, n. pl. *crocni* loeg nallaid ('hides of wild calves'). Note, Félire, March 5.

CAISEL: a fine example (with *ss*) is found on the Termon-fechin (co. Louth) inscription discovered in 1867 by George Du Noyer:—Oroit do ultan et do dubthach dorigni in caissel (pray ye for U. and for D. who made the *caissel*).

P. 36, CEL. A similar phrase *gar cian co ticfa* ('a short time till he shall come') occurs in a note to the Félire, Nov. 25, cf. batar for fhoesamaib *cen* moir (leg. céin móir) timchell herenn 'they were safe for a long time all round Ireland', Longes mac nUsnig. O'D is right in his rendering of *gar cian co tís*. His quotation from Horace should be cancelled.

P. 38, line 4: notesctha a folt 7 a ingne cecha dardain *chaplaite* cecha bliadna cohaimsir adomnain ('his hair and his nails used to be cut every Maunday Thursday every year till the time of A.'), Note to Félire, Nov. 24.

P. 39, CULIAN, nom. pl. dall-*chuilein* 'blind puppies', O'Dav. p. 51, *araicht*. Corn. *coloin*.

CEL 'death' O'Davoren has cil .i. bas ('death') and quotes cotarlaic faodb fír cil (so that he made a truly deadly shot).

P. 42, CUMAL, gen. sg. *cumaile*, Senchas Mór, 162.

P. 44, CENDAIS. O'Davoren has ceannas .i. srian (=*frenum*), and cites each gach eamhain ina cain cendas coir (a horse of each pair in his fine proper bridle).

P. 45, CULLACH: cf. *echcullach* (stallion), *muccullach* (boar). Senchas Mór, 126.

P. 47, CAM: midhach teora cam (a champion of three fights), .i. térna ó tri cama (he escaped from three fights) O'Davoren, 47.

CUACH NAIDM: mer fo cuachnaidm (finger under axe) occurs in O'Davoren, p. 64 s. v. *cliath*.

P. 48, CACAID. See note on Félire, Sep. 9, and O'Clery's Glossary s. v. *Cogaidh*.

P. 54, DRAG, W. *dreic*.

DROICHET: drochet bethad ('bridge of life') Sanctain's h. 4. gen. sg. *droichitt*, Senchas Mór, 124.

P. 56, DRACH: cf. alt 7 dialt 7 recomarc a comreim, is and is comrag mbairdne, O'Dav. 65.

P. 59, DRUTH: ise aithni in *druith* in corrcrechda dobeith ina édan (this is the *means of* recognizing the fool, the *corrcrechda* 'lump' to be in his forehead) O'Davoren, 69.

P. 60, DERNA: gen. *dernann*, acc. pl. dolluid a fuil triana (n) *dernanda* ('their blood went through their palms') Trip. Eg. 15. a. 1.

P. 63, As to the story of Macha, see O'Curry, *Lectures*, 527.

P. 64, EMDHE, an emphatic 2d. sg. imperative like *auchaide* supra.

P. 67, ÉGEM: *arégi* (gl. queritur), *airégem* (gl. querimonia).

P. 68, ELUD: *elud* bathis ('deserting baptism'), Sench. Mór, 8. *elud* dligid, *ib.* 256, *eluthach*, *elodach*, *ib.* 112, 50.

P. 71, FÍN: gen. sg. *fíne*, *fíno*, *fína*.

P. 72, FIR. The story called *Táin teora nerc Ecdach* (O'Curry, *Lectures*, 584) seems to relate to these cows.

P. 73, FESCOR: gen. sg. inhuair *(fh)escuir*, Trip. Eg. 7. 6. 1.

P. 76, FRAIG: acc. sg. diles don coin tria *fraigidh* no for dorus acht ni do-esistar (lawful for the dog *to go* through a roof or by a door, provided that he do not cut) O'Davoren, 81, *eses*.

P. 82, GAIMRED. In *déccaib* ('mortuus est'), which O'D renders 'to death (has he gone') I see a *b*-preterite, like *rosellaib* 'vidisti' (Félire, July 4), *anaib* 'mansit', O'Dav. 56, *brigaib* 'denunciavit,' *ib.* 52, 60, *bruchtaib* 'eructavit', ib. 58, and *feraib* 'fecit'. Seirglige Conc.

P. 83, note (*e*) *Add* 'the badgers went (forth): then C. killed a hundred of them and shewed them at the feast'. *Omit* '[leg. do-das-aspen ?]'

P. 84, GIABUR: O'Davoren 62 has ciabar .i. salach no merdrech ('filthy or harlot').

P. 89, GOLLTRAIGI. In a quatrain cited in a note on the *Félire*, June 23, *adband* seems to mean a strain of music: Rochachain do mochoe chain Inténán dona nemdaib Tri *hadbaind* do barr inchroind Cóica bliadan cech *adboind* ('sang to fair Mochoe the little bird from the heavens three strains (?) from the tree's top, fifty years at each strain').

INSAMAIN. O'Davoren, 81, explains *esomain* by *obann no lasamain* (sudden or flamy).

P. 96, ITHE. O'D is right, *ithe* occurs as a verbal noun, *Senchas Mór*, 238, and in the notes to the *Félire*, Jan. 16, June 21: we also find *com-ithi* (gl. commessationes) and *ithemair* (gl. voraces).

P. 100, LUDA. Cancel the first half of the note. The Old Irish form is *lutu*, an n-stem, of which the dat. sg. *lutain* occurs in the St. Gall incantation, Z. 926, the acc. sg. *ludain* in a note to the *Félire*, Feb. 7.

P. 101, LIAE, gen. *liacc*, dat. *líicc*, acc. *líicc-n*, a dissyllabic masc. stem in *nc* (whence *lecán* gl. lapillus) has been confounded with the monosyllabic fem. *ā*-stem *lecc*, gen. *leicce*, dat. *leicc* ('a flagstone'), which is = Lat. *planca*, W. *llech* f. 'a flat stone.'

P. 103, LEOS 'light', *lés-boir* 'luminis' Z. 744. *léspaire* O'D. Gr. 352. W. *llech* 'lightning.'

LECC: cf. cert-fuine .i. in leac arandentar fuine (the stone on which cooking is done) O'Dav. 69.

P. 110, line 1: cf. do *inlut* a lám ('to wash his hands') *Seirglige Conculainn.* oc *indlat* a lám indáth and ('washing his hands in the ford there') Trip. Eg. 13. a. 2.

P. 111, line 8, add 'a practice which is found in Africa, see Livingstone's *Zambesi*, 1865, p. 149.'

P. 117, MENDAT. The gen. sg. was *mennata*: cf. muiredhach gach meannatta .i. tighernach ar gach ionadh, O'Clery's Glossary.

P. 121, NIAE, gen. sg. *niath*, Senchas Mór, 202.

P. 122, NOES, dat. pl. a nnoisib tuath, *ib.* 208.

P. 125, NATH, .v. ba gach natha (five cows for every *náth*) O'Dav. 71. s.v. *cres.*

P. 126, NENAID: cofacaib incaillig ocbein *nenntai* dochum braisce de ('he found the old woman cutting nettles for porridge thereof'). Note on *Félire*, June 9.

P. 126, NIN: anamain et*e*r da *nin* inso ('*a.* between two *nins* this') .i. nin itossuch in moltai 7 nin inaderiud ('a *nin* at the beginning of the praise and a *nin* at its end'), *Lebar na huidre* 9, *b.* 1.

P. 128, OETH, acc. pl. *óethu*, Seirglige Conculainn.

P. 132, OSNAD, acc. pl. *osnadu*, Félire, Ep. 326.

P. 135, POC, the acc. sg. *póic* occurs in a couplet attributed to Columcille, Leb. na huidre, 9. b. 1. Corn. *impoc, poccuil.*

P. 143, RUAM: ruaim choitcend do goedelaib, Félire n. Sep. 12.

P. 144, RELEC: rob (fh)érach ind relec ('grassy was the graveyard'), Trip. Eg. 15 b. 2.

Ríss: O'Davoren, 73, explains *díl* in the passage here cited by *innlad* 'washing'.

P. 146, ROTTA: a woman wishing to be taken for a lepress smears her face with taes secail ocus rota ('dough of rye and *rota*'), O'Curry, *Lectures*, 527.

P. 148, SENOD: conairnechtar na hingena *senod* inna clérech, Trip. B, 173 b. ('so that the girls found the clerics' synod').

SCREPUL: gall-biail innraic miter a fíu .vi. scripuill .x. cona dib dubhchailcib (a foreign axe perfect, its worth is adjudged sixteen *scripuls* with its two black ears), O'Davoren, 70.

P. 152, SÉN: sén fuirmither (foruirmither, Mac F.) dichmairc (a birdnet that is set without asking), O'Dav. 89.

P. 155, SINNACH: gen. sg. *sinnaich*, Trip. Eg. 17. b. 1. Hence *sinnchene* (gl. vulpecula).

P. 157, TORC: gen. *tuirc*, O'Curry's *Lectures*, 527.

P. 159, TREFOCUL: is egin mor do tuiream isin *trefocul* fogra (it is lawful to enumerate much in the *trefhocul* of warning), O'Davoren, 82, *egin.*

P. 160, TOP: cf. the Latin adverb *topper* 'speedily', 'forthwith'.

P. 165, UBALL: atbath in bith uile ar aen *uball* ('all the world died for one apple'), Senchas Mór, 165.

P. 167, UMAL: so as*luat* (deserunt) from *as*luet* and todd*iusgat* (excitant) from *todd*iusget*. So the sequence *o, e* becomes *o, a*: dos*oat* (gl. convertere solent) from *dos*oet*.

CORMAC'S GLOSSARY

Incipit.

PRIMA LITTERA.

ADAM i.e. homo vel terrigena [.i. on talmuidecht 'from the earthiness' vel truncus .i. tamhan B].

ADOMNÁN [*Adamnan* B] i.e. homunculus.

A proper name—O'D.: a dimin. of the name *Adam* (disbegad anma Adaim, B): doubtful whether a double dimin. *(-án+án)* or a compound with *nán* 'little' *(a)* = Lat. *nânus*, cf. perhaps the names *Lomnanus*, Lib. Arm. 16ª 2, and *Sescnanus*, ibid. 9ᵇ 1, *Flaithnán*, gen. *Flaithnáin*—Chron. Scot. 274, *Lachtnán*, gen. *Lachtnáin*, ib. 304, LONGECNAN.—*Ed.*

ARD 'high or height', ab *arduo* [.i. onni is ard .i. collis .i. cnoc B].

Cognate with Lat. *arduus* and Zend *eredhva*.—*Ed.*

ADRAD 'adoration', ab *adoratione* [.i. on edurguidhe B].

M. Bret. *azeuliff*, W. *addoli*.—*Ed.*

ASGALT 'dearth', i.e. *eis-geilt* 'grasslessness', or *as-colt* 'foodlessness': [colt biad B].

This is *ascalt* in B and *Chron. Scot.* 214. As to the neg. prefix *es-* (Gaulish *ex-*, W. *eh-*), see Zeuss, 831. With *geilt* cf. *oc geilt* 'grazing' infra s. v. *Serrach* and *gelid* 'depascitur' Z. 432, Skr. *girâmi*, *gilâmi* deglutio. As to *colt* = πόλος see *Three Ir. Glossaries* XXIX.—*Ed.*

ASGLAND or ASGLANG 'a load on the shoulder' [?], i.e. *huas-glaind* 'over the shoulder'. *Gland* or *glang* i.e. a shoulder.

The meaning given by O'D. to *asgland* is a guess. Can *as* be O.Lat. *ossum*, Zend *aṣta*, Skr. *asthi*, Greek ὀστέον?—*Ed.*

ÁRAD 'a ladder', i.e. *rith* 'running', or *riad* 'going'; against *á* 'a hill'. *Á* i.e. everything high or everything noble: i.e. *á* 'high'.

Aradh .i. dréimire 'ladder' O'Clery.—O'D. n. pl. ar it *árid* dogairter, ut dicitur scale vel caeli sunt sancti. *Amra Col.*, Lebar na huidre.—*Ed.*

ADALTRACH 'adulterous', i.e. ab *adulterio* [.i. on adaltras B].

ADALTAIR 'adulterer', ab *adultero*.

Breton *avoultriach* 'adultery', *avoultr* 'adulterer'.—*Ed.*

ACAIS 'because', i.e. *a causa* [.i. on chuis B].

W. *o achos*, where *achos*, *achaus* seems = Lat. *occâsio*.—*Ed.*

(a) Nan .i. bec ('little') ut dicitur nanus .i. abac ('dwarf') no lucharban ('pigmy', *leprechaun*), H. 2, 16, col. 120.

ALTROM 'nurture', id est ab eo quod est *alo*. [.i. on brethir is *alo* ailim ata B].

B has *Altram*, which is explained 'nutritio', Z. 733, 743; gen. *altrama*.—*Ed.*

AICHER 'sharp', ab eo quod est *acer* i.e. fierce, or sharp, or strong.

Acher, Z. 928; W. *egr*, 'sharp' Br. *égras* 'verjuice'. Cognate with, but not borrowed from, *âcer* with its long penult.—*Ed.*

AMOS i.e. *am-fhos* or *an-fos*, he who has no rest, but who moves from place to place.

B. adds .i. o tigerna dialailiu 'from (one) lord to another'.—*Ed.* The meaning is that this word is compounded with *am* negative, and *fos* rest. The Four Masters use the word, spelt *amhas*, to signify a hireling soldier. In the *Leabhar Breacc* it translates the word *satellites*. It is now used in Munster to denote a hound or beagle.—O'D. From *amos* comes the diminutive *amsán*, of which the nom. pl. *amsáin* occurs, Fél. Prol. 152. I have also met *amsaine* and *amsach*—see *Diumusach*, infra.—*Ed.*

AR ['work of the plough'], ab eo quod est *aro* 'I plough'.

See *Conair* infra, p. 31. W. *ar* 'ploughed land'.—*Ed.*

ANNE [*Ainne* B] 'a circle', veteres [.i. na sendaine B] enim ponebant *an* pro circo, unde dicitur *annus* [.i. bliadain .i. fa cuairt bis an bliadain B].

AIRCHES 'a trap or enclosure' i.e. ab *arceo* [.i. on cumgach, B], i.e. because of its holding *(a)* whatsoever is put down *(b)* into it.

'A trap for catching wild hogs', H. 3, 18, p. 541.—O'D.

ANDSEIRG [*Anserg* B] 'greatly shrunk or wasted', i.e. difficult or painful is his state.

O'D.'s explanation of *andseirg* or *anserg* seems a guess. B. adds, *no a ferg no a nasa*.—*Ed.*

AIRGET 'silver' quasi *airgent* i.e. ab *argento*.

This is a genuine Celtic word: cf. *Argento-ratum*, *Argento-magus*, and the rivername *Argenteus*: M. Bret. *argant*, Corn. *arghans*, *arhans*, W. *ariant*.—*Ed.*

ARCO FUIN DOM DIA, i.e. I pray, i.e. postulo *veniam* a deo vel gratias ago, vel I ask forgiveness a Deo post peccatum. Aliter *arco* [*fuin*] ab arceo *finem* Deo, i.e. I commend my end to God; quamvis primo peccavi, I ask, i.e. pardon from my God; *arceo* i.e. I bind.

The commencement of this article is translated from B—A being here corrupt. The glossographer's double explanation of *fuin*, from *venia* and from *finis*, shows that he really knew nothing about its meaning. O'D. cites a verse from *Lebar na h-uidre*, fo. 77, ascribed to Art Aenfhir [A. D. 220] son of Conn of the 100 Battles, in which the word occurs:

> Arco *fuin* dom rig, ferr máin ná cach máin:
> Mo chorp úag in úaig, cona chloich chruaid cáin.
> "I ask death (?) of my king, a treasure better than every treasure,
> My body perfect in a tomb, with its hard, fair stone".

Fuin also occurs infra, s.v. *Fair*, where it is clearly the opposite of 'sunrise'. Connected with *fuin* are *fuined* in the phrases *fuined gréne* 'sunset', Z. 432, ó thurgabáil gréine

(*a*) Better 'because that it compresses'. B. has .i. iarsinni doimarg inni teit ind.—*Ed.*
(*b*) A. has *fochend*, read *fochertar*; O'D. 'driven'.

co *fuined* (which reminds one of Skr. *avanati)* and the Old Welsh plural *funid* (gl. obitus .i. occassus) Juvencus, p. 10. *Fuin* is probably borrowed from Lat. *fūnus* 'burial', 'death'. The verb *arco* 'I ask' (cf. W. *arch* 'a request', Lat. *arc-esso*, Skr. *rch*), is a good example of the old 1 pers. sg. pres. indic. act. in *-u (-o)*, of which several examples are given in the *Beitraege zur vergl. sprachf.* III. 47, 48.—*Ed.*

ASTOL 'spear', i.e. ab *hastula*, i.e. a lance or a long spear.

B has *Asstul*, and adds *no assu-de a dul.* *Astal* amra uas duillind .i. slissiu amra H. 2. 16. col. 90. *Astal* .i. slis no ga leabhair, O'Clery.—*Ed.*

ASCAID [*Ascath* B] i.e. 'a hero', unde *asgaete* [*ascata* B], i.e. heroic or championlike, from the terribleness of the hero, like a shade or like a phantom.

Ascada (gl. emuli) Milan, *ascadaib* (gl. aemulis), Z. 1064, seem to belong to this. So also *aissecht* 'contention', which Ebel (Beitr. V. 13) brings from *aith-sech*—root SAK 'to follow' *(sequi)*.—*Ed.*

AN or AM, a Gaelic negative: as there is *nath* 'science', and *annath* 'ignorance'; *em* 'swift', and *aneim* 'slow'; *nert* 'strength', and *amnert* 'weakness'.

An is the Skr. *an- a-*, Gr. *ἀν, ἀ-*, Lat. *in-*, Goth. *un-*. It occurs in several Old Celtic names: as *An-drastē, An-calites, An-valonnâcos, An-darta.* The other particle *am-* (see *Amos*, supra), was identified by Siegfried with Skr. *sâmi* 'half', *ἡμι, sēmi*—see Zeuss G.C. 829—and the Vedic *nêma* 'half' with Ir. *nem-* 'non-'.—*Ed.*

ADAMRA 'admirable', ab *admiratione* [.i. on ingantos B].

Hence *adamrugur* 'admiror', Z. 444.—*Ed.*

AURDAM 'an addition to a house' i.e. *aur-doim*, i.e. *aur-tegdais* 'attached house' i.e. side-house.

B. explains *aurtegdais* by *fri tegdais anechtair* 'against a house on the outside'. See the Four Masters A. D. 1070, where we read that the Gospel of Columcille was stolen from the western *erdom* of the church of Kells.—O'D. *Aurdam* seems = a Greek *παράδομος*.—*Ed.*

ALMSAN 'alms', quasi *elimsan* ab *eleemosyna.* Or quasi *almusson* (?) for high *(a)* is the voice of charity.

The *son* in *almusson* seems = Lat. *sonus*, Z. 969.—*Ed.*

ART, three things it means *(b)*. *Art*, i.e. 'noble', unde dicitur *fine airt* or *art fine* 'a noble tribe'. *Art*, i.e. 'god', unde dicitur *Eochaid find fuath n-airt* i.e. 'Eochaid the Fair with the form of a god', i.e. from the comeliness of that man. Item Cúchulainn post mortem dixisse perhibetur *domemaid art uasal* 'a noble *art*, i.e. a noble god, was put to death'. *Art* i.e. a stone or a grave-flag, cujus diminutivum *artéine* i.e. a small stone, unde vel inde dixit Guaire Aidne:—

Dochélit [dochélit]	They will hide, [they will hide]
mór n-amra ind artéini	Much of marvel, the little stones *(c)*
béte for lige Marcáin	That will be on the grave of Marcán
maic Aeda maic Marcéini.	Son of Aed, son of Marcéine.

(a) 'loud' O'D. *(b)* 'are called' O'D. *(c)* 'The little stone will conceal great nobility' O'D.

Eochaid find fuath n-airt was son of Feidlimid Rechtmar and uncle of Art Aenfhir, King of Ireland, A. D. 220. The allusion to Cuchulainn is from a legend that that hero, who was slain A. D. 2 , appeared to his friends after his death, and told them '*romemad art uasal*', meaning himself. This legend will be found in the Book of Leinster (H, 2,18) fol. 78b. Guaire Aidne, king of Connaught, died A. D. 662. The lines above quoted probably relate to Marcán, Chief of Hy-Many, slain A. D. 650.—O'D. As to *art* 'god', see *Three Ir. Glossaries*, XXXIII, and cf. the Old-Welsh name *Art-mail* (leg. *Arthmail* 'dei servus' ?). As to *art* 'a stone', see *Three Ir. Glossaries*, XXVIII: *art* and *anart* are glossed by cruaid 7 maoth, H. 2· 16. col. 88.—*Ed.*

ARG i.e. three things it means *(a)*: *arg* i.e. 'drop', unde dicitur *ru-arc* i.e. *ro-arg* i.e. a great drop i.e. a great flowing of wet. *Arg* secondly, i.e. 'hero', unde dicitur *argda* i.e. heroic, cujus uxor *arggeind* [*arggen* B]. *Argeind* then (signifies) i.e. it is natural *(gein)* for an *arg* 'hero' to be with her, and it is good for him. Vel *arg-cuin*, i.e. from *arg* 'hero' and *cuiniu* 'woman'. *Arg*, moreover, i.e. 'famous', unde dicitur *aircetul* i.e. *arg-cetul* i.e. a poem *(cetul)* famous *(arg)* from the frequency with which it is sung in concert *(b)*. It cannot be interpreted a 'poem of heroes' *arg*, because it is not for heroes *tantum*, i. e. only, that it is composed.

Arg 'drop' may have lost an initial p, and be radically connected with Lat. *spargo* and even the name of the Vedic rain-god *Parjanya* (also a word for 'raincloud'). *Arg* 'hero' may be the Greek ἀρχός, Skr. *arha-s*. *Arg* 'famous', is perhaps only an intensive prefix = ἀρχι—*Ed.*

ABB 'abbot' ab eo quod est πάππας, vel a nomine hebraico quod est *abba* 'pater'.

Abb is declined as a *t*-stem: acc. sg. cell cen *abaid*, Amra Col., *apaid*, Senchas Mór, 50, n. pl. secnd-*apid* Z. 274.—*Ed.*

ATHAIR 'father': hoc *ater* primitus dicebatur, quasi *pater*.

ALT ('cliff' or 'height') ab *altitudine*.

W. *allt* 'cliff', Corn. *als* (gl. littus), Bret. *aut* (gl. ripa).—*Ed.*

ANA i.e. mater deorum hibernensium *(c)*. It was well she nursed *deos* i.e. the gods: de cujus nomine dicitur *ana* i.e. plenty [and the] *Da chích Anainne* 'Two Paps of Ana' west of Luachair nominantur, ut fabulaverunt *(d)*. Vel *ana* quod est *annio* vel *aniud* Graece [?] quod interpretatur 'dapes' [.i. biad B].

Ana, or as she is most usually called Danann, was the mother of the three chieftains of the Tuatha dé Danann, Brian, Iuchar, and Iucharbu, who were accounted gods for their feats of necromancy. The "Two Paps", in the district of Luachair Deaghaidh in the County of Kerry, are two mountains, still so called, in the barony of Magunihy.—O'D. As to *ana*, God is said to be the well *(topur)* of the *áne* in Z.1052 and in Z.1041, (as a gloss on the Epist. ad Coloss. III, 5: avaritiam quae est simulacrorum servitus) am. fongníter ídil *sic* fognither donaib ánib 'as idols are served, *sic* is service done to the treasures'. For the connection between words signifying 'god' and 'wealth' cf. Lat.

(a) 'are called' O'D. *(b)* *conchanar* 'is recited' O'D.

(c) So in H. 3. 18. p. 635, col. 3: Iath n-anann .i. Eiriu i. Anu mater deorum utgentiles fingunt. The name of *Anu* re-occurs infra s. v. *Buanann*.—*Ed.*

(d) B reads: 'ut fabula fertur .i. am*ail* aderait na scel*aide* 'as the story-tellers say'.—*Ed.*

deus, divus and *dives, Ops* 'bona dea' and *opes, in-ops*, Slav. *bogŭ* 'god' and *bogatŭ* 'rich'. And see Schleicher, Beitr. IV, 359.—*Ed.*

ANRUTH nomen secundi gradus poetarum.

Re-occurs infra p. 6.—*Ed.*

AMRATH ('a funeral elegy') i.e. *nem-rath* 'non-wage' i.e. reward is not given after it, for it is after one's death it is composed. Aliter, there is *omus* or *ammos* i.e. death, the *am* then is from *amos*. *Amrath*, then, is death-wage i.e. a reward after death, which is given by the family of him for whom it [?] is made *(a)*. Sed hujus postremum non tam laudo [.i. ni is firindige 7 ni moluim in dedenac B.]

AED i.e. fire. By inverting the noun *aed* it becomes *dea*, i.e. the goddess of fire, et quod Vestam illam deam esse ignis fabulaverunt, Vesta dea ignis dicitur i. e. *aed*.

Cognate with αἶθος.—O'D. Also with Lat. *aedes*, Skr. *edhas* 'firewood', AS. *âd*, root IDH. Hence too the Gaulish tribe-name *Aedui* and in Welsh *aidd* 'warmth'.

AMNAS 'forgiveness' quasi *amnes*, ab eo quod est *amnestia* i.e. all-forgiveness or entire forgiveness.

AURSA [*aurso* B] 'a post or prop' i.e. *airisiu* 'rest', because the house rests on it. [*In margine*] *Aursa* i.e. *or-sin* i.e. one edge *(or)* to house, another to weather (*sín* = W. *hin*).

O'D renders "because one (post) is at the east, the other at the weather side of the house".—*Ed.* *Aursa* is now written *ursa*, and understood to mean a prop and the jamb of a door.—O'D. The dative sg.—*isin ursain*—occurs infra s. v. *Nescóit*.—*Ed.*

AITITIU 'recognition' [?] i.e. *aith-detiu* i.e. detiu *iterum*, it having been recognised [?] by another person *prius*.

A law-term denoting legal recognition, as when a son recognises or accepts the liabilities of his father, or when a landlord recognises a covenant made by his vassal or tenant—O'D. di detiu, di chomdetiu ..... di *aititiu, Senchas Mór*, 64, where it is rendered 'acknowledgment': so *atitiu* in the *Cogad G. r. G.* 54: the dat. sg. *aititin, Senchas Mór*, p. 140, is rendered 'control' [?] while do *aititin, ib.* p. 142, is rendered 'to be faithful'. The verb ro-*aititnigestar* 'acknowledged' *ib.* 156.—*Ed.*

ANART 'a linen cloth' i.e. *in-irt* i.e. *irt* 'death' ut dixit Moran mac Main, as he was in the house in which he was nursed [? *tig anail*] '*dath don dig irt*' 'colour of the drink of *irt*' i.e. of the drink of death. *Anart*, then, (signifies) death-like for its paleness: it is like the hue of death, for there is nothing of redness therein, quasi exsanguis mortuus [.i. am*ail* nech marbh gan fuil B]

(a)nart gl. linteum occurs in Lib. Arm. 177 *b.* 1.—*Ed.* Moran, son of Moen, was chief judge to king Feradach Finnfechtnach in the first century. See *Four Masters*, A. D. 14.—O'D.

AUDACHT 'a dying testament' i.e. *uath-fecht* i.e. when one sets out on a journey *(fecht)* of (the) grave (*uath*), i.e. of death.

Occurs, spelt *edoct* and *aidacht*, in Lib. Arm. 18 *b.* 1.—*Ed.*

(a) A adds *lógairecht furri* which O'D. renders by 'loud lamentation for it'. Read *lógmairecht furri*?—*Ed.*

ANOMAIN i.e. a name of a poetical composition, i.e. *án-shomáin* 'noble profit'. (i.e. a name of the compositions from their profits), i.e. because of the greatness of its reward and its rank; and it is the poem of the Ollam, unde dicitur 'the *anomain* sustains the *ollam*'.

Text somewhat doubtful. B has *inloing ollam anamain* 'the *ollam* sustains the *anamain*': cf. *anamain cetharreich* infra, s. v. *Bót.*—*Ed*'.

ÁNRUTH nomen secundi gradus poetarum i.e. the rich stream—*sruth*—of beautiful praise (which flows) from him with the stream of treasures —*áne*—(which flows) to him in return.

The ánruth's number of stories was 175, *Senchas Mór*, p. 44. After the synod of Druim Ceta his retinue was reduced to twelve (xii. i cléir ind ánraid).—*Ed.*

ANAIR i.e. name of a poetical composition: it is the poem which the *clí* makes i.e. *an-áir* not satire *(áir)* but it is praise. Though this is now (applied) similarly to every kind of eulogy *(a)* it is more appropriate to the present species, for it is the ingenuity of the poets that invented these names to distinguish the various species, and it was not (the) subject matter *(b)* that was considered by them.—*B inserts another etymology*: Anair dono for reith in ree-so .i. aon a hiar .i. an aen tarmfortcend a forcend ocus is debricht a deach 7 a tarmfortcendaib 7 eitsechtaib deochraiges fria nath debrichta. '*Anair* runs in this manner quasi *aon a hiar* 'its end is one', i.e. the termination at the end (of each line) is a monosyllable; and its metre is *debricht*, and (it is) by its terminations and jingles that it is distinguished from the *nath debrichta*'.

The examples of the metre called *anair* which are given in the Book of Ballymote, fol. 162, represent it as composed in lines of six syllables, whereas the examples of *debricht* are in lines of eight syllables. So that the assertion, that the metre of *anair* is *debricht*, seems to be a mistake, arising, perhaps, from an error of transcription.—O'D. Pictet, *Nouvel Essai sur les inscriptions gauloises*, p. 79, connects with *anair* the Gaulish name *Anare-viseos*, which he proposes to explain by 'carminum laudis gnarus'.—*Ed.*

ANFOBRACHT, the name for a man who is in a decline, and whom disease reduces, so that there is no fat nor juice in him, for the noun *bracht* signifies fat.

So in *Senchas mór*, pp. 124, 140, di *anbobracht* .i. in ben t-sirg cin súg nirt 'the woman in a decline without juice of strength'—*Ed.* So, too, in O'Clery's Glossary and the Four Masters, A. D. 1114.—O'D. A has *Anforbracht.*—*Ed.*

ADART 'a pillow' quasi *ad-irt*, a property *(adae)* of death *(irt)*, for sleep is accounted as death, and *irt* is a name for death, and death is a name for the sleep. It is natural to lie upon a pillow, and it is a sign of sleep, unde dicitur *descaid chodulta freslige* 'lying down is sleep's leaven' *(c)*. (Aliter) *Adart* i.e. *ath-ard* 're-height' *(d)* because it is higher than the rest of the bed.

Adhart is still used in Kilkenny and Waterford for 'pillow' and *ceann adhairt* for 'head of the bed'. *Bás fri h-adhart* or *bás le adhart* is used by Keating to

(a) 'laudatory poem'.—O'D. (b) lit 'nature'.—*Ed.* (c) 'beginning'.—O'D.
(d) 'additional elevation'.—O'D.

denote death on one's bed. Eirgis an rígdia adhart fri maeth-eirgi na gréine glan-aille: robdar daine ag eirgi an aenacht dia n-adartaib 'the king rose *(a)* from his pillow at the soft rising of the bright-fair sun: men were at the same time rising from their pillows'. Book of Fermoy, fol. 52.—O'D.

AIRE 'the temple' [?] i.e. of the head, i.e. *ar-áui (b)* because it grows in front of the ear. *Aire* also is a name for everything high.

B has Ara .i. ar áui .i. fria ó anair. Are .i. re uachtarach in duine ('the upper part of a man') *A* cech n-ardd 7 hí cech n-isel '*A* (means) everything high and *I* everything low'.—O'D. *Aire* occurs in the acc. dual in the S. Gall incantation, Z. 926: dabir im du dá *are* 'put them round thy two *aires*': O'D's explanation 'temple' seems a guess. Can it be the cheek and (as Siegfried thought) connected with παρειά? The *áui* explained by *ó* (i.e. cluas 'ear') is = Lith. *ausis*, the Latin *auris*.—*Ed.*

AITHLE 'an old cloak' [?] .i. *ath-fholae* i.e. it is worse than a cloak *(folae)*.

B has: is mesae *cid* indas fola.—*Ed.* aithle .i. *seanbhrat* 'old garment' O'Clery.—O'D. But cf. *aithle thened*, infra s. v. *Aithinne*, and the adverbial phrases *as a aithle sin* 'thereafter', Senchas Mór, p. 302, and *do aithle*.—*Ed.*

AXAL or AXAIL 'the proper name of an angel', ab auxilio quod angeli hominibus praebent.

B. adds: on fhurtacht dobeirsium do chach 'from the aid which he gives to every one'.—*Ed.* O'Donnell, Vit. Columbæ i. 35, tells us that this was the name of S. Columbkille's guardian angel.—O'D.

ARATHAR 'plough' ab *aratro*.

B adds: on trebad 'from the ploughing'. *Arathair* the gen. sg. occurs infra s. v. *Clithar sét*. Corn. *aradar*, W. *aradr*, M. Bret. *arazr* (leg. *arazr?*).—*Ed.* The word for 'plough' now used is *céchta*—*arathar* is everywhere forgotten.—O'D.

ÁNA i.e. small vessels which were at the wells under the strict laws, unde dicitur *damaid* [*daimid* B] *ána for lindib* 'they assign vessels to pools' *(c)*; and it is of silver that they used to be oftenest; ut Mac dá Cherda dixit on Cnoc Rafann:

This great rath whereon I am *(d)*
Wherein is a little well with a bright cup *(áin)*,
Sweet was the voice of the wood of blackbirds,
Round the rath of Fiacha son of Moinche.

Now, for the drinking of weary men thereout they were left over them, at the wells, and it was by kings they were put at them (in order) to test their laws.

Mac dá cherda ['son of two arts'], called also Comgan, was a saint and poet of the Desies of Munster, of the middle of the 8th century, one of the eight celebrated students of Armagh. Cnoc Rafonn is a parish and townland in the barony of Middlethird, County Tipperary, and the rath referred to is still to be seen about 2 miles N. of Cahir. It was the seat of Fiacha Muillethan, son of Eogan Mór, king of Munster A. D. 175, and of Moncha, daughter of Del, son of Dacrega, the Druid; and it remained in the possession of his descendants, the O'Sullivans, until the year 1192, when the English drove them from the plain of Cashel and erected within this rath a strong castle, of which only

(a) 'rises'.—O'D. *(b)* Sic B, *ar ai*, A. *(c)* 'wells' O'D.
(d) Bhas ind rath hí forsindanfil 'the lowly rath whereon we are', and adds, after *Moinche*, the gloss 'mater illius'.—*Ed.*

one small tower now remains. A silver cup lying at a well was a good test of the respect shown to the law if it remained undisturbed.—O'D. *Án*, a fem. *á*-stem, has perhaps lost an initial p, and may be connected with the Skr. *pānam* 'a drinking-vessel'.—*Ed.*

ATHGABÁIL 'lawful reprisal', because every one recovers (*athgaib*) his right through it. Aliter *gabáil* ('distress') the three cows which Assal first seized from Mog, son of Nuada: *Athgabail* then [was] the six cows [replevied] on the next day. Lege in the *Fenchas Mór.*

The passage in the *Senchas Mór* here referred to is printed at p. 64 of the volume of ancient laws published at Dublin in 1865.—*Ed.* Assal was the son of Conn of the 100 battles and held office under him as *aithechfortha.* Mog, son of Nuada, held a similar office under Coirpre, king of Ulster. A case had occurred between the two kings, which led to the seizure by Assal of three cows belonging to the king of Ulster's people. But they having been rescued by Mog (*a*), Asal seized six cows in reprisal on the following day. These proceedings are here referred to as the first case on record of legal reprisal or *athgabáil.*—O'D. See further Dr. Ferguson's paper in the Transactions of the R. I. Academy, in which many coincidences between the English and Brehon laws of distress and replevin are pointed out with much ingenuity and learning.—*Ed.*

AITHECH 'a champion' [?] i.e. *aith* 'keen' and *oech* 'foe'. *Aithech*, then, is a keen foe, and it is a name for a gallant hero only.

AITHCHES i.e. uxor ejus, quomodo *láiches* a laico [.i. on tuata B]

Aithech is possibly = Skr. *atiyaças* 'much-renowned'. In *aithches, láiches* the feminine termination is borrowed from the Latin *-issa*, Gr. *-ισσα.*—*Ed.* In O'D's supplement to O'Reilly *aithech-tighe* is explained 'the man *or woman* of the house.'—*Ed.*

AUNASC 'earring' i.e. *nasc* 'ring', *aue* 'of an ear', i.e. a gold ring which is round the fingers or in the ears of the sons of the nobles.

As to *au*, gen. *aue* v. supra s. v. *Aire*: *nasc* is cognate with Lat. *nexus, necto.*—*Ed.*

AIGEAN 'ocean' i. e. *óg-fhaen* 'perfectly flat' as if it is spread out.

B. reads *aigen*, but the W. *eigiawn* (OW. * *eiciaun*) seems to show that A is here right. Benfey, I think, has compared a Skr. *á-çayâna* περι-κείμενος, to which he refers ὠκεανός. O'Clery has *aighén* .i. *fairge* 'sea': *faen*=W. *gwaen.*—*Ed.*

AITTENN 'furze' i. e. *aith-tenn* or *aith-tinn*, because it is sharp (*aith*) and lacerating (*tenn*). Unde dixit Mac Samain [or Maolodrain B]

Not dear (to me is) a sharpshrub
Which is on the side of the hedge.
Its foliage has defeated (?) me for ever (*b*):
Its wooden thorns (?) do not defend me.

The bard Mac Samain flourished in the middle of the eighth century, and was one of the eight celebrated students of Armagh. In H. 3, 18, p. 112, he is styled a Brehon, and the verses here cited are alluded to. In B these verses are given thus:—

Nibu inmain fid fuirme	Not dear was a lowly [?] tree
sancan asas im thuirbe	Which here and there grows round Turvey.
adom chumben a dule	Its leaves tear me:
nim anaicc a fidrube.	Its wooden thorns do not defend me.

Turvey is near Dublin.—O'D. *aittenn* = W. *eithin.*—*Ed.*

(*a*) The cows escaped, and returned to their calves.—*Ed.*
(*b*) 'Its foliage for ever shelters me'. O'D. But is not *romráin* for *rom-shráin*?

AURDÚINE 'antefort' i.e. at the doors of the forts, which is made by the artizans *(a)*.

Probably a *παρατείχισμα*.—*Ed.*

AIRBER 'a load carried in the arms' [?]: to the east (in front) of thee thou bearest it between thy two arms, for to the west of thee thou bearest the loads *(aire)* in general. *Air* then is everything eastern, ut est *Airmuma* 'East-Munster', 'Ormond'. But *ir* is everything that is furthest from thee, i.e. *Irmuma* 'West-Munster', the Munster that is furthest from thee, that is *Irmuma.* Et ut dicitur *Ara airthir* 'eastern Aran', for there are the three Arans there i.e. *Ara airthir* 'eastern Aran' is the nearest to Ireland. *Ara irthir* 'western Aran' is the nearest to the Ocean, i.e. is furthest from Ireland westwards. But this is the most western Ára in the world.

O'D.'s rendering of *airber* seems a guess: *aire* 'burden' occurs in Z. 584 line 37.—*Ed.*

AINE 'name of a place', a nomine *Aine,* daughter of Eogabail.

This place is a parish in the County Limerick, barony of Small County, now called Knockany, from a conspicuous hill, which was anciently called Druim Chollchoille 'hill of the hazelwood', and was in the ancient territory of Deise beag 'little Decies'. Aine was of the Tuath dé Danann race. See H. 3, 17, p. 781, and the Four Masters, A.D. 186.—O'D.

ABARTA [*Abbartu* B] 'benediction' .i. a seventh of the person's food is taken (as a reward for the benediction). This is a lawful *abarta* 'price of benediction'. It is for his benediction alone that the one gives it to the other, not at all for its peculiar merit, but for his saying to the other 'I say the benediction': *ar chobele* [?] then is it given.

The word *abarta* signifies properly the pronouncing of a benediction, from *abraim* 'I speak or pronounce', and is transferred to denote the complimentary reward given for pronouncing a benediction or the fine imposed for not pronouncing it. In H. 3,17, p. 408, in a lawtract mentioning the fines payable for neglect of various duties is the following: Im abartain .i. im in nemabartain im nembendachad sechtmad biata in graid na derna in bendachad 'For *abarta* i.e. for the non-*abarta* i.e. for non-benediction (the fine is) a seventh of the feeding of the person, according to his rank, who did not make the benediction'. It was an ancient custom for workmen on completing any work and delivering it over finished to their employer to give it their blessing. This was the *abarta*, and if it was omitted, the workman was subject to a fine or loss of a portion of his hire, equal to a seventh part of his feeding or refection—the amount of the refection being settled by the Brehon law in proportion to the rank of the art or trade which he professed. In the same lawtract occurs the following: im abartain mná diaraile sechtmad lánbiata na mná na derna in bendachad 'for the *abarta* of one woman to another, the seventh part of the full refection of the woman who did not give the blessing'.—O'D.

AILGES 'a derogatory request' then, i.e. *geis* a request. It is for disgrace *(ail)* then only that this request is made and not for praise: the seventh

(a) 'Tradesmen'.—O'D

part of the price of honour of him of whom the *ailges* is asked, this is the lawful *ailges*.

When a man was requested to perform something impossible, for the purpose of exposing him to ridicule or disgrace, he was entitled by the Brehon law to demand a fine or reparation equal to the seventh part of the price fixed by law as the price of his honour [*lóg einig (a)*], which varied according to his rank or degree.—O'D. *Ailgeis* is explained by *ollgeis* 'great prohibition', in O'D's supplement to O'Reilly, where also *ailgeis indligthech* 'an unlawful request' is cited.—*Ed.*

ATHABAE 'deadly nightshade' (quasi *athabath* from *ath* intensitive [?] and) *bath* 'death'.

Occurs infra s.v. *Orc treith*. A word *tathabha* which seems cognate is given in O'D's supplement and rendered by 'white lily root'.—*Ed.*

AIMINN 'delightful' ab eo quod est *amænum* [.i. aibind B.]

This word is now written *aoibhinn*.—O'D.

AIRCHINNECH 'an *erenach*': ἀρχός Graece excelsus Latine dicitur. *Airchinnech* then (signifies) 'noble head'.

After 'latine' B has, airchend óg uasal cend comlan 'noble perfect head'. "Colgan's Irish etymology (*ar* 'over' and *ceann* 'a head') is no doubt the true one, as is evident from the corresponding Welsh *arbennig*". Todd, *St. Patrick*, pp. 162, 163. *Airchinnech* means 'princeps' in Z. 1046 gl. 14. *Nau-eirchinnech* means 'nauclerus' in Lib. Armach. 188 b. 2. In Middle Irish *airchinnech* is glossed by 'archidiaconus' (*Ir. Glosses*, p. 75, No. 449).—*Ed.*

AMBUAE i.e. not fundamental (or original): *buae* (signifies) everything fundamental (or original).

Buae is doubtless cognate with Skr. *bhava* 'origo', root *bhū*.—In O'D's supplement *ambuae* gen. *ambui* is glossed by *deoraid* 'advena' and by *drochfer* 'a bad man'.—*Ed.*

ADAE i.e. *ad dee* 'to God' i.e. due to God.

This word is explained 'glorious' in H. 2. 16 [col. 88] and said to be derived from the Greek: *adae* Graece i.e. gloriosus Latine vel *adae ad dee* .i. convenit deo gloria.—O'D.

Ada is explained 'due', 'legally due' in O'D's supplement to O'Reilly.—*Ed.*

ALTAN 'razor' i.e. *ail* 'edge' and *teinn* 'sharp cutting', should it so happen.

Acc. sg. *altain*, Milan codex: W. *ellyn*, M. Bret. *autenn*.—*Ed.*

ADANN 'a rushlight', i.e. one rushlight, ut poeta

'A rushlight' *(adann)*, a rushlight.
Should it happen in thy bright mansion,
For God's sake light it not quickly
For sake of quick talk that profits not'.

Ut dixit Colmán son of Lénine:

"As blackbirds to swans, an ounce to a mass,
Forms of peasant women to forms of queens,
Kings to Domnall, a murmur to a concert,
An *adann* to a candle, [so is] a sword to *my* sword!"

(a) W. *enebwerth*, O. Bret. *enepgwerth*. With *eineck*, *enep*, which primarily mean 'face', cf. Skr. *anîka* Zend *ainika*.—*Ed.*

S. Colmán Mac Lenine was the founder of the see of Cloyne and died 24 Nov. A. D. 604, aged about 80 years. He had been poet to Aed Caem king of Cashel about the middle of the 6th century. The verses here quoted were pronounced by him at the synod of Druim Ceta, according to the Book of Leinster fo. 8, where they are given with an interlineary gloss. By 'my sword' in the last verse, the poet probably means the bardic power of satire which he possessed, and which was more powerful than a sword.—O'D. I find in one of my transcripts from Lebar na h-uidre Colmán's quatrain, with a gloss, as follows:—

Táncatar íarsein na filid isin n-airecht 7 dúan molta léo dó 7 aidbsi (.i. corus cronain) ainm in chiúil sin 7 ba céol derscaigthech hé ('thereafter came the poets into the assembly and with them a song of praise for him, and *aidbsi* was the name of that music, and it was a splendid music'), ut Colmán mac Lénéne dixit

Luin oc heolaib [1] uingi o[c] dirnaib [2]
crotha ban n-æthech oc crothaib rígna
ríg ic Domnall dord ic aidbsi [3]
adand oc cainnill [4] colc [5] oc mo choilc-se.

7 innóenecht dognitis in ceol-sin, 'and they used to make that music at one time' (i.e. in concert). With *adann* are connected *adannadh* 'the candlelighter in a church', O'D.'s supplement to O'Reilly, and *adannaim* 'I kindle'.—*Ed.*

Á i.e. a wain or a car or a chariot, ut Fer Muman a quibusdam flebilibus audivit in aquilonali parte [.i. mar docualaid fer muman don taoib tuaidhde o dainib truaga a(c) coine B.]

"Inn éssar dam do á"? "Is thy car lent to me"?
"Tó mani má mo á: "It will come unless broken (is) my car:
Ara taire mo á mo mó". Let my car come back early".
"Mani má do á tó". "Unless broken (is) thy car it will come".

O'D. renders this quatrain thus: "Will you lend me your car? I will if you do not break it. Will my car be returned soon? It shall if your car be not broken". But *éssar* is the *third* sg. passive of *íasaim* (*a*). The second *tó* is according to O'D. glossed by *ticfadh* in an extract by Eugene Curry from a ms. belonging to "Wm. Monck Mara Esq". and by *tiocfaidh* in a ms. of the R. I. Academy No. 169, p. 229. It is the Welsh *daw* 'veniet'. *Ara* is the common conjunction Z. 679, which precedes the imperative, Z. 680. In the ms. last cited the first *tó* is glossed by *béarad*, but this seems wrong. *Mó* is = W. *moch*, which Siegfried equated with Lat. *mox*. *Á*, for * *aga*, seems cognate with O. Norse *ök* vehiculum gen. *akar*.—*Ed.*

Fer Muman might be rendered 'Munsterman', but it seems rather to be a proper name, as he is called *Fear Mumhan mac Echenach* in a ms. quoted by Dr. O'Connor in the Stowe Catalogue, treating of the laws of Cormac mac Airt. In the ms. H. 3, 18, p. 637, two lines of his poetry are quoted to exemplify the meaning of *nat* [borrowed from Latin *nates*]: "Nat .i. tón, ut dixit Fear Mumhan:—

Asbéra fiach goblom grác The barebeaked raven will say *grác*,
ac creim nat námat anocht Gnawing foemen's buttocks tonight.

.i. deróli na luin i farrad na n-ela 'petty (are) the blackbirds in comparison with the swans'.
2. .i. dirna ainm do mais moir '*dirna* is a name for a great mass'.
3. .i. deroil cach céol i farrad aidbse 'petty (is) every music in comparison with *aidbse*'.
4. .i. deróil oenchainnell bec hi farrad cainle moire 'petty (is) one little candle in comparison with a large candle'.
5. .i. claideb 'a sword'.

(a). I have not met this verb, but the verbal noun *iasacht* 'loan' gen. *iasachto*, *iasachta* is of common occurrence. Perhaps we should read *éssair* or *íasair* and regard it as a 2nd sg. deponent al.—*Ed.*

Fragments of his poetry are given in H. 3, 17. The quatrain above cited is quoted in this ms., p. 662, to prove that *mó* means *moch* 'early'—O'D.

AITIRE 'hostage' i.e. between *(iter)* the two *(dé)* i.e. between two covenanters.

In *Senchas Mór*, p. 60, *aitire* is rendered 'guarantee': at p. 118 it is mis-spelt *aitaire* and rendered 'hostage'. *Aitire cairde*, ib. 192, is rendered 'hostage in a territorial matter'. At p. 232 slan n-aitire is glossed by *in lanad n-eirci dlighid in t-aitiri i telgud aitiris air* 'the full 'eric'-fine to which the hostage is entitled for casting hostageship upon him'.—*Ed.*

AINGEL 'angel' ab eo quod est angelus .i. bonus nuntius i.e. a good messenger, unde Scoti dicunt *aingel-solas* ('angel-bright') i.e. sunny i.e. joyous.

AIGRERE 'a judge' quasi *aige réire* 'chief of judgment' *(riar)* i.e. a brehon.

AIGNE 'a pleader' i.e. a man who pleads *(aiges)* a cause *(ái)* i.e. eloquent discourse [?] or a covenant.

B has 'fer aiges ái no fer gnís ái 'a man who makes a cause'.—O'D. the brehon or *in t-aighne* 'the pleader' accompanied a person taking *athgabáil* or withernam *Senchas Mór* p. 84. The phrases *aigne tagra, aigne toxuil* occur ib. 294. As to *ai* see infra p. 16.—*Ed.*

AIRNDEL ['a deer-trap'?] i.e. *air-indel* i.e. a noble setting is it.

O'D. conjectured *airndel* to be a birdtrap. Eugene Curry told me it was 'a set spear'. Mere guesses. *Bir airndil* 'the spear *(veru)* of a trap' is cited by O'D. Suppt. s. v. *Bir*. In lieu of *indeal n-amra hí* B has *indel aire.*—*Ed.*

AITHINNE [aithenne B], 'fire-brand' i.e. *aith-tene* or *aithle thened* 'remnant of fire'.

B adds: no aith-tene .i. tene aith ('sharp fire') no aith tenna .i. fuidle [leg. fuigle] na crann ('leavings of trees'): *aithinne* (gl. torris, gl. fax) Z. 726.—*Ed.*

APSTOL 'apostle' i.e. ab *postulo*, i.e. ad dominum postulo i.e. I summon *(a)*.

AINDER i.e. a woman i.e. not a *der*, not a girl, *der* enim Graece *(b)* filia vel virgo vocatur.

Ainder, now *ainnear*, is still understood to mean a marriageable young woman.—O'D. The W. *anner* 'heifer' seems cognate.—*Ed.*

ANIDAN 'impure' [?] i.e. *an* a negative, *idan* however i.e. *idon* ab eo quod est *idoneus* i.e. faithful.

The nom. pl. m. of *idan* occurs in Z. 1060: bat *idain* fri cach réit (gl. in omnibus fidem bonam ostendentes) 'let them be faithful in every thing'. *Anidan* would therefore rather seem to be 'unfaithful'. O'Clery, however, explains it by *neamglan.*—*Ed.*

ADBA OTHNOE i.e. *adba uath onae* or *uinde, uath* 'clay' and *ond* [gen. *uinde*] 'a stone' i.e. a habitation *(adba)* of clay and stone, ut dixit (poeta).

Lia ('stone') is he (masculine)—*lith rolass*—
According to the structures of sages and histories.
Ond ('stone') is it (neuter) according to (the) nature of rock.
The *cloch* ('stone') is she (feminine) *iarrastair* (?)

(a) *tóchuirimm* 'I send.'—O'D.
(b) Inserted from B. The alleged word '*dear*' 'daughter', which appears in O'Clery and O'Reilly, and has misled Zeuss (*G. C.* p. 45). Pictet (*Origg.* II, 353), Max Müller and others, has perhaps originated in this imaginary Greek *der.*—*Ed.*

This quotation is evidently taken from some old work on the gender of nouns.—O'D. It must have been written when the existence of three genders (here distinguished by *é, sí, ed,* the Irish pronouns for *he, she* and *it)* was recognised in Irish. Compare *Demi* and *Traeth* infra. *Lith rolass* seems one of those *chevilles* or expletives which unfortunately occur so often in Irish verse. O'D. renders it by 'a fact which is evident'. For *iarrastair* B has iar saor-data*id*, which O'D. renders 'when dressed by art'.—*Ed.*

AICILLNE 'servitude' i.e. *auco gillnae (a)* i.e. when the man gave a *sét taurclotha* to another, i.e. the price of his honour on receiving cows from him, it is meet *(auco)* for him afterwards to yield servitude *(gillne)* to that man and to receive cows from him according to the custom of chieftainry. Though he desires to accept cows from another, he cannot, but (must) accept them from the man from whom he gets the *seoit taurclotha.* Now, although after accepting cows according to the custom of chieftainry from the vassals by the chiefs, there is the name of *aigille* to the vassals, yet this is improprie, proprie autem *aigille* dicere to the men who receive *seoit taurchlotha* though they do not give a reward for the mutual service of the chieftainry.

O'D. understood this passage thus: "Aigillne is a Brehon law term applied to one who places himself under the protection of another; and it is derived from *augo*, lawful, meet, or proper, and *giallnae* 'to do homage'. On this occasion the protegee having first received a certain number of *séds*, or cows, by way of subsidy or present from the protector, in token of the protector's superiority, pays him a certain tribute called *séd taurclotha* as the price of his protection. After this the protegee delivers pledges to the protector, and again receives *séds* from him as from his lord and chieftain. After this ceremony has been gone through, it is not in the protegee's power to take subsidy from any other at any time, except from the person to whom he has thus given the *seoda taurclotha.* The term *aigillne* [ms. *aigille—Ed.*] is sometimes applied to the chieftains [mss. *célib* 'vassals'.—*Ed.*] after they have received cows as tribute from the vassals, according to the custom called *bés n-airchenda* 'custom of chieftainry'. But this is a misnomer, for *aigillne* [ms. *aigille—Ed.*] is properly applied to those who give the *seoit taurclotha* in token of the superiority of the person to whom they are given, though they should not continue to pay the chief for his protection".

The word *sét* 'cow', which occurs so often in the article just translated and in the Brehon laws, seems to be the Breton *saout* 'le gros bétail particulièrement les bêtes à cornes'.—*Ed.*

Additional Articles from B.

[The following articles are found in B and the paper copies, but do not appear to have formed any part of the original work.—*Ed.*]

AISLINGE 'a vision' *(b)* i. lingid ass ('he leaps out of it',) vel *absque lingua* cen abrad inte ('without speech in it').

So in H. 2. 16, col. 90, Aslinge .i. absque linga .i. cen berla no tengaid.

ABAC i.e. ab aband ('river') 7 bac beg ('small') bec bis inaibnib é ('a small thing which is in rivers it is') no becc a á .i. a airde ('or small its *á* i.e. its height').

(a) A reads Aigillne .i. ſugo gillnæ. B has Aiggillne .i. auggu gialine. O'Clery has *Aicillne* .i. oglachas.—*Ed.*
(b) 'dumb' O'D, who leaves *lingid as* untranslated.—*Ed.*

Abac now denotes a dwarf, but here it seems to mean a small river-fish, probably the *breac an deamhain* 'demon's trout'.—O'D. Reminds one of W. *afanc* said to be a crocodile.—*Ed.*

AICDE .i. ecdoe græce ædificium latine .i. cumtach ('a building') ['structure', 'article of manufacture', 'shrine'.]

Meiser *aicdi* ara deimne 'an *aicde* is measured by its firmness, i.e., by its strength quoad its thickness, O'Davoren. *Three Ir. Gl.* p. 80. nech diambi cuma eibirt ocus *aicdi* 'one whose word is as good as his deed' *Senchas Mór* 118. Bendachadh na h-*aicdi* 'the benediction of the work', *ib.* 132. nembennachadh doní in ben ar *aicdi* na mná eile 'the non-blessing which the woman makes on the other woman's work', *ib.* 152. *aicdib* urluma *ib.* 188. Cognate with *aiced* 'implements' ib. 150, (leg. *aiceda?)* and perhaps. if initial *p* has been lost, with *pa-n-go*, *πῆγ-νυμι*, etc. cf. *aic*, *aice* 'tying', 'bond', 'fastening', O'D. Suppt.—*Ed.*

ALCHUNG quasi armchong .i. congbaid arma ('it contains arms').

Alchung was conjectured by O'D to mean 'an armoury', by Curry 'a rack or hook for hanging up arms'.—*Ed.*

ALLUD .i. nos ('custom') no alad .i. a laude .i. on mol*ad* ('from the praise').

This is obscure. O'Clery has *alladh* .i. oirdhearcas 'fame', 'conspicuousness'.—*Ed.*

ALAD .i. il a dath .i. imda datha and ('many colours on him'), no alad .i. uile dath .i. fola-dath .i. dath fola fair sech inslán ('colour of blood on him compared with the healthy person').

O'Davoren *(Three Ir. Gl.* p. 48) glosses *alad* by *ersamail* 'various', 'different'. It means also 'speckled', 'parti-coloured'.—*Ed.*

AICCICHT .i. icht anaice ('children in nurture' *(a)*) ar is inace bis an deiscipal ac ind aiti ('for it is in nurture *(a)* that the disciple is with the tutor').

O'D renders *aiccicht* by 'tutorage'. But it seems another form of *aicecht* (gl. lectio) 'a lesson': cf. *accipt* 'a lesson' O'Don. Supp., *ur-aicecht*, and the low-Latin *accepturium* .i. lectionem, Trans. Philolog. Soc. 1860-61, p. 249.

AINCES ('doubt') quasi anceps .i. aincid a fis ort ('knowledge of it is a protection to thee').

O'D. translates 'a doubt of its knowledge is upon thee'. But *aincid* clearly means either 'protects' or 'protection': *ances* occurs in *Senchas Mór* p. 102 and in the phrase *ances athgabála* ib. 108. It is glossed by *cuntabairt* in H. 2. 16, col. 89.

ABRAS [.i.] abra .i. inailt ('bondmaid') feis .i. lamtorad ('hand-produce'). Abras din .i. lamtorad inailte ('hand-produce of a bondmaid').

The glossographer means that *abras* 'yarnspinning' is compounded of the low Latin *abra* 'ancilla' and the Irish *feis*, which, with the meaning above given, I have not met elsewhere *(b)*. It probably comes from the root VAX, Skr. *vaksh*, whence also *αὔξω*, and Eng. I *wax*.—*Ed. Ni dón abhras an chéadshnáithe* is a common saying.—O'D.

ANNACH .i. an-dag non dagh non bonum, dagh hebraicé bonum interpretatur, droch hebraice malum interpretatur unde dicitur drochta .i. olc he ('bad it is') .i. seinlestar ('an old vessel').

(a) 'by him' O'D; but *aice* is glossed by *altrum* (O'Dav. p. 53) and by *oileamhain* (O'Clery).—*Ed.*

(b) Except in the glossary in H. 2. 16, where I find *Abraas* hebraice .i. abar fhes, Abra .i. inailt ut dicitur in libro mulierum abrae suae arindi foglennat *feis* lamtoruid.—*Ed.*

In a gloss to the prologue to the *Félire*, l. 237 the gen. sg. annaig is glossed by *feirge* 'of anger'.—*Ed.*

AMOR ('a trough') .i. ime a or ['round it is its edge'] no ampur am ica diultad conach glan acht in inglan ('or *am-pur*, *am* for negation (shewing) that it is not clean but it is unclean'). pur .i. glan ('clean').

Possibly borrowed from *amphora* with change of gender and declension.—*Ed.*

ADNACAL ('sepulchre') .i. ad dlig*ed* ('law') 7 cal coimet ('keeping') 7 nai duine ('human being') .i. coimet dlig*thech* in duine ('lawful keeping of the human being').

The Old-Irish form is *adnacul*, Z. 731,992, *ad-ra-nact* 'who was buried' Lib. Arm.—*Ed.*

ABALL ('appletree') [.i. ab] Abellano oppido Campaniae no eba eill .i. eilln*ed* eba ('pollution of Eve') .i. in cetben ('the first woman') no aob oll ar met a toraid ('from the greatness of its fruit'). Uball ('an apple') eodem modo.

O'D renders *aob oll* by 'large produce', Curry by 'rich-great'. For cognates to *aball* and *uball* see Ebel, *Beitr.* II. 170.—*Ed.*

ACH acho [ἀχέω] graece doleo latine .i. galar ('a disease').

Better explained in H. 2. 16. col. 90 by *interiecht galair* 'an interjection of disease'. Bret. *ach* fi! W. *hach*—*Ed.*

AC ('no') graece nego latine .i. diultad ('to deny').

The Greek word in view is οὐκ.—O'D. *acc* itir 'not at all' O'Don. *Gram.* 327. *acc* ol siat, 'no'! say they, ib. 390. "Marbthar fochetóir Nóise 7 foad in ben letso" ol in rectaire. "*Acc*" or in rí. "Let Nóise be slain forthwith and let the woman sleep with thee", says the Steward. "No"! says the King, *Longes mac nUsnig*, Book of Leinster.—*Ed.*

ALCHENG ab alligando .i. arma.

This is the same as *ailchong* already given.—O'D.

AITHRINNE .i. rinn aith ('sharp point') .i. tenga aith fri hair ('a sharp tongue for satire'.)

O'Clery explains *aithrinn* in the same way.—*Ed.*

ADNA .i. ais quod ad senes pertinent aes illi enim dicunt g. unde aetas latine.

The passage is evidently corrupt.—O'D. In H. 2. 16 col. 88 it runs as follows: *Adnai* ais .i. adsena .i. quod ad senes pertinet. Æiss graece illi enim dicunt eoas [ἔτος?] unde *aetas* Latine dicitur.—*Ed.*

AUCHAIDE .i. cluinnte ('heard') quasi aure accipe. unde est ni aucar .i. ni cluiner ('is not heard').

ANTICHRISTOS, graece quod est latine contrarius Christo, ante [ἀντι] enim graece contra latine significant.

AIRISTOTILÉS, aris .i. artis, tot [ταύτης] .i. hujus [Ms. hs.] tiles [τέλος] .i. fines [leg. finis.]

[The three next following articles are in B, but have been overlooked by O'Donovan]

ADBERTAIG .i. ab adversario .i. on adbirseoir.

Adbirseoir is now 'the devil'. *Adbairt* .i. ab adversario, H. 2. 16.—*Ed.*

ANAM 'soul' ab anima dicitur .i. ona suailchib ('from the virtues').

cf. *anam-chara* 'teacher', lit. 'soul-friend'.—*Ed.*

Ao quasi au ab aure .i. on cluais.

Ao (if not the same as *au* 'ear' in *au-nasc* supra) seems to be a verb in the 1 sg. prss. indic. from the root AV, whence *ἀΐω*, *ἐπ-αΐω* and the Latin *au-di-o*.—*Ed.*

[O'D. cites the following two articles from Mac Firbis' copy :—]

ACNAMACHT on focal is actualis ('from the word that is *actualis*') .i. proinn fir obra ('dinner of a workman').

In H. 2, 16 the gloss runs thus: *Aicnabsath* .i. aicce 7 sath .i. praind fir op*ra*.—*Ed.*

AI .i. ebert (a saying') .i. ab aio .i. raidim ('I say').

So in H. 2. 16, col. 88, Ai ab *aio* .i. dlomaim. Here g has been lost between vowels. The root is AGH, whence Lat. ad-*agium*, *âio*, Greek *ἠμί* for *ἠγ-μι*, Skr. *âha* 'he spoke'. See *Aigne* supra p. 12.—*Ed.*

SECUNDA LITTERA.

BENDACHT ('a blessing') quasi *benedicht* a *benedictione* dicitur.

BUANANN nurse of the heroes, i.e. *bé n-Anann (a)* from their similarity to each other, for as the Ánu was mother of gods, sic Buanann erat mother of the heroes i.e. a good mother. Aliter Buan-ann [.i. daghmatair 'good mother' B.] the *buan* i.e. is *bón* i.e. from *bonum*, as is said *genither buan ó ambuan* '*buan* is born from *ambuan*' i e. good from evil. The *ann* that is in *Buanann* denotes mater. It is this that is in *Ana* [*Anand* B] i.e. mater deorum. Buanann then (means) a good mother for teaching feats of arms to the heroes.

It is impossible to bring *buan* 'good' from the Latin *bŏnum* with its short penult. Rather cf. W. *buan* 'swift', which seems the Skr. *javana*. For the change of meaning from 'swift' to 'good' cf. σπουδαῖος. As to *Buanann*, I would connect it with the Skr. *bhâvana* 'auctor', 'creator'.—*Ed.*

BRAN i.e. a raven, unde dicitur *brandae* i.e. ravenlike for blackness and destructiveness [?] and *brandub* i.e. a black raven, unde dicitur *branorgain* i.e. that which a raven plunders.

B adds: no brand .i. aithinde ['a firebrand', v. supra p. 12] 7 is aranduibe *(b)* diblinaib. 'and it is because of the blackness of them both'. W. Corn. *bran* 'crow.' M. Bret. *bran* (gl. cornix, corvus). Ebel compares Slav. *vranŭ*, Lith. *várnas* (corvus), *varna* (cornix).—*Ed.*

BÉIST 'a beast' i.e. a *bestia*.

M. Ir. *péist*, W. *bwyst*. The *e* in *bestia* must have been long by nature.—*Ed.*

BARC ('a barque or boat') i.e. à *barca*.

Gen. sg. lucht na *bairci* (leg. *bairce)* 'crew of the barque', *Senchas Mór*, 128, dat. *bairc* infra s.v. *Bairene*: '*barca*, quae cuncta navis commercia ad littus portat' Isid. 19,1,19. Br. *barc*.—*Ed.*

BÉS ('a custom') ab eo quod est *besus* i.e. 'a custom'.

Gen. sg. *bésa* Z. 1049, n. pl. *bési* Z. 1049, acc. pl. *bésu* Z. 1066.

BRETH 'a decision' i.e. a relic *(fuigell)* for the *breth* is the relic of some one else, for some one else passed the *breth* before.

Breth gen. *brithe* 'judicium' Z. 82. B here has *Breth* .i. bret .i. fuidell ar is fudell nach aile in bret ar rosfuc nach aile remand in mbreth. The Gaulish vergo-*bretus* is of course cognate.—O'D renders *fuigell* by 'decision'.—*Ed.*

(a) *Bé* is glossed by '*ben*' or 'mulier', but this can hardly be its meaning here. Besides the transported shows that it is neuter.—*Ed.* *(b)* Ms. aranduib.—*Ed.*

BRÁTH [*braath* B] 'a judgment' .i. Welsh, from that which is *braut* i.e. judex [leg. judicium] for it is with the Judge alone is that Day of the Judgment, i.e. Jesus Christ.

Bráth Z. 20, 1090, gen. *brâtha*, an *u*-stem. In Gaulish we seem to have this word in *Bratu*-spantium 'val du jugement', as Pictet (*Nouvel Essai*, p. 59) translates it, and in *bratu*-de 'ex imperio' of the inscription of Nîmes (Beitr. II. 104). So in Oscan *brateis* 'imperii' (Beitr. v. 342) em-*bratur* 'imperator.' So the Sabellian inscription of Novelli (Kuhn's Zeitschrift XV. 241) *T. Veti duno didet Herclo Jovio brat . . data* '(T. Vettius donum dedit Herculi Jovio ex imperio data') seems to agree beautifully with the Gaulish *Garta Bidillanoviakos dede matrebo namausikabo bratu-de* ('G. B. dedit Matribus Nemausicis ex imperio') of the Nîmes inscription.

BRÁTHAIR 'brother' quasi *fratair*, for *frater* was corrupted into it. Or *frater* quasi frauter eo quod fraudat ter i.e. patrem et matrem et fratrem.

W. *brawd* pl. *brodyr*.

BACHALL 'a crozier' quasi *bacul* i.e. a *baculo*, vel *bachall* ut poeta dicitur:—

Iath is a name for a bell with its voice—
I will not conceal the pure knowledge—
bach is to rap *(buain)* at one's door yonder,
bricht and *bacc* mean crozier *(bachall)*.

This quatrain is not in B. From *bachall* comes *bachlach* (cf. sen-*bachlach* infra s. v. *Prull*, voc. sg. a *bachlaig* infra s. v. *Munnu*) = W. *baglog* 'shepherd' = Bret. *baelek* 'presbyter'. *Iath* 'a bell with its voice' is possibly cognate with *αἰτέω*. *Bach* is explained by *buain* in O'Dav. p. 60. *Bricht* I have not met elsewhere with this meaning: *bacc* (= W. *bach)* means billhook, in Z. 1093 : bacc boana finime *(a)* gl. ligo.

BÁDUD 'drowning' i.e. from *báth* i.e. sea.

W. *boddi*, Corn. *bedhy*, Bret. *beuzi* : *βυθός*, *βυθίζω*, Skr. root *gâh* from GVADH 'submergi', *a-gâdha* 'very deep'.—*Ed.*

BATEN i.e. *bath aitin* i.e. 'sudden death' i.e. a *muirtchenn* ('morkin') that dies alone, for *bắth* when it is short *(timorta)*, means death.

Muirtchenn [like the English provincial word *morkin* and the Welsh *burgun*] is borrowed from the Latin *morticinum* 'carrion'. MacFirbis explains it by ni dogabh bás gan marbhadh 7 arambí drochghnuis mairbh 'what gets death without killing and on which is an ill countenance of death'—O'D. *Timorta (timortae B)* O'D conjectured to be *de morte;* but it is the past participle of *timaircim*, and literally means 'coarctatus,' Z. 996.—*Ed.*

BAIRCNE [*Barcne* B] i.e. a she-cat, because it was first brought in a barque.

Explained by *cat bán* i.e. a white cat in H. 2, 16.—O'D. O'Davoren, p. 58, explains it by *bairc-niad* 'ship-hero', "from the ark of the son of Lamech he was first brought, or a strong ship-hero, which was brought from the barque of Bresal Brec." In this ship were the *cait bronfinna duba*, 'the cats whitebreasted, black', *Senchas Mór*, p. 152.—*Ed.*

BABLUAN [*Barluan* B] i.e. nomen mulieris, quasi Babilon i.e. confusio i.e. confusion of the one tongue on the plain of Shenaar into many tongues.

(a) better *buana ſidnime* : cf. bac no corran buana, *Senc. Mor*, p. 140.—*Ed.*

BABLOIR i.e. a name for Patrick.

.i. fear morghlórach ('a very clamorous man'). blór .i. guth no glór ('voice or speech'), O'Clery.—*Ed.*

BAB [*Babb* B] an interjection of intension, de nomine of the pig of Bress son of Elatha, for there was not in Ireland a pig more excellent. Babgiter, then, was its name.

Bress mac Elathan was a Fomorian by his father's side, and of the Tuatha dé Danann by his mother's side. He was monarch of Ireland according to the Book of Lecan, and all the ms. accounts of the Tuatha dé.—O'D. *Bab* reminds one of *παπαί, papæ*, but is hardly cognate.—*Ed.*

BROSSNAI ['a bundle of fuel'] i.e. *briss-ní* ['break-thing'] (is) that, (a name applied) to withered branches and to twigs *(a)* of trees, because it is broken *(brister)* by hand and an axe is not applied to it.

Understood in evety part of Ireland where Irish is spoken and even in those countries where they speak English only.—O'D. *brossna* crínaig do tabairt diar ngorad, Trip. Life of Patrick.—*Ed.*

BOLL 'a bubble', quasi *bull* de nomine *bulla* i.e. a bubble of water.

W. *bwl* pl. *bylion*, Bret. *boul* or *bolod*.—*Ed.*

BIROR 'watercress' i.e. *bir* a well or stream and *hor* i.e. hair (*b*). *Biror* then i.e. hair of a well or of a stream.

Biror [W. *berwr*, Corn. *beler*, Bret. *béler*] is now *biolar*.—O'D. See *Ir. Glosses*, p. 55, No. 184.—*Ed.*

BELLTAINE 'May-day' i.e. *bil-tene* i.e. lucky fire, i.e. two fires which Druids used to make with great incantations, and they used to bring the cattle [as a safeguard] against the diseases of each year to those fires [*in marg.*] they used to drive the cattle between them.

beltene indiu .i. for cétáin 'May-day today, i.e. on a Wednesday', Southampton Psalter (*Goidilica* p. 44). Now *bealltaine*, a fem. *iâ*-stem.—*Ed.*

BRACCAILLE 'a glove': *bracc* i.e. 'hand' and *cail* 'a case' i.e. a glove *(lamand)*.

W. *breichell* seems the same word, but is explained 'a place for the arm *(brachium)* by Pughe: cf. *brac* and *bracand* infra.—*Ed.*

BROCOIT 'bragget' i.e. a Welsh (word). *Braccat* [leg. *bracaut*], then, it is with the Britons: *brac* is a name for malt: *braccat*, however, (means) *sain-linn* i.e. goodly ale. *Brocoit* i.e. a goodly ale that is made from malt [and honey].

et mil 'and honey' are added by B. The W. *bracaut*, now *bragawd*, is said to be made of the wort of ale and mead fermented together. *Brac* now *brag* 'malt' is the Gaulish *brace* 'genus farris' cited by Pliny. See Diefenbach, *Origines Europaeae*, 265, where the subject is exhausted. The non-aspiration of the *c* and *t* of the Irish word shew that it is borrowed.—*Ed.* The word is used by the 4 Masters at A.D. 1107 ... co seasccait dabhach etir miodh agus *brogóid* 'with 60 vats both of mead and ale [bragget]'.—O'D.

(*a*) 'decayed brambles and withered branches'.—O'D. (*b*) 'beard' (or mane)' O'D.

BINIT 'rennet', i.e. *benait* i.e. it strikes (?) in milk till it is thick and coagulated.

Occurs often in medical mss. Still in use, pronounced *binid*.—O'D. Gael. *binid* f. 1. 'cheese-rennet or the bag that contains it. 2. the stomach.—*Ed.*

BRARACHT i.e. *breth* 'bringing forth' i.e. partus [.i. torches B].

B has *barath*.—*Ed.*

BIÁIL 'hatchet' i.e. *bith-ail* i.e. a durable edge.

biáil (gl. securis) Z. 1092 W. *bwyell*, Corn. *bool*. Ohg. *bihal, bigil, bial*. In Cormac's *bith-ail* the *bith* is a common intensive prefix (possibly=*bith*, Gaulish *bitu* 'mundus').—*Ed.*

BARAD i.e. death.

cf. *baire* .i. bás infra s. v. *Gaire*.—*Ed.*

BOMLACHT i.e. cow and milk.

As to *bó* see infra. The *mlacht* is cognate with *mulgeo, mulctus*, ἀμέλγω, Skr. *mârjmi, mârjâmi*.—*Ed.*

BUACHAIL 'herdsman' [from *bó* 'cow' and] *cail* 'a keeping' i.e. the keeper of the cows.

B. has *buachail* .i. *buaire fein 7 cail coimet* 'a cowherd (is) he and *cail* 'keeping'. W. *bugail*, Corn. *bugel* (gl. pastor), Br. *bugel*. O'D. compares βουκόλος. If so, the *-cail* (**cali-s*) is the Skr. *kal* 'to drive on', Lat. *cel* in *celer, celox*.—*Ed.* *Buachail* now denotes a boy or youth without reference to any occupation.—O'D. cf. ἱπποβουκόλος and Skr. *goyuga*, Max Müller, *Oxford Essays*, 1856, p. 18.—*Ed.*

BUARACH 'a cow-spancel' (*a*) i.e. *bó* 'cow' and *árach* 'spancel'.

Still used to denote a spancel by which the hind-legs of a cow are tied while she is being milked.—O'D. ceangal bhios ar bhoin, O'Clery.—*Ed.*

BUARACH also i.e. *bó-erge* 'cow-rising' i.e. early in the morning, unde dicitur *fescor imbuarach*.

B, better, fescor 7 buarach 'evening and morning': focerd crann i (m)buaroch la gach fungaire 'a tree was brought early by every woodman', O'Davoren p. 57.—*Ed.*

BASC i.e. everything red. *Basc* then, when it is (a name) for a necklace, is a noun (*b*) and is properly applied to the draconic beads.

The allusion is to the *dracontia* or *draconites* mentioned by Pliny, H. N. XXXVII. 10, and Solinus c. 43, a kind of precious stone taken out of the brain of a dragon whilst alive.—O'D.

BRISC 'brittle' ab eo quod est *priscus*, for everything withered and everything old is brittle.

brisc = Br. *bresk* or *brusk* 'fragile'. *brisc* is perhaps from **brud-ci* where *brud*= the Latin root *frud* in *frustum (frudtum)*, O.N.*brut* in *briota* 'to break'. O'D compares Swed. *bryta*. As to the vowel, *brisc* would agree better with O.N. *britia* 'zerstückeln'.—*Ed.*

Bó 'a cow'. nomen de sono vocis suae factum est. [.i. ainm arnadenam dfoghar in gotha uodein B.]

(*a*) Recte *spansel*=Nhg. *spannseil*.—*Ed.* (*b*) 'a name' O'D, but see Zeuss p. 972.

Cognate with Lat. *bos*.—O'D. stem *bov*, Gr. *βοῦς* and *γαῖος ὁ ἐργάτης βοῦς*, Skr. *gau* (stem *gav*), OHG. *chuo*, AS. *cû*, Eng. *cow*. These point to an Indo-European stem GVAV. The W. *buwch*, Bret. *buoc'h* or *bioc'h*, Corn. *bûch*, *búgh* seem to come from **bavaccâ*.—*Ed.*

BÓBAITH 'a murrain' i.e. *bó-bath* 'cow-death,' and *bath* (is) death. It is the *bó-ár* 'murrain'.

BOLG BELCHI [*bélce* B] i.e. *bél-cheo* 'mouth-vapour' i.e. a vapour which passes from its mouths.

bolg is a bag and *bolg bélchi* may be the fungus puffball now in Munster commonly called *bolgán beice*.—Cf. *bélchi* with A.S. *bealcan* 'eructare.'—O'D.

BLIND i.e. a dead man's spittle, unde dicitur *bás mblinnach* 'a frothing death'. *Blindauga* 'blind' in lingua Galleorum 'language of the foreigners'.

O'D compares Gr. *βλέννα* 'mucus', also *βλέννος*. In B we have *Blinn* .i. snaithe ruisc mairb ['thread of a dead man's eye'], unde dicitur blind .i. dall no caech 'sightless or blind'. *Blind-auga* seems Old Norse: *auga* is O.N. for 'eye', A. S. *eáge*, *ége*.—*Ed.*

BERIT 'a sow' i.e. it bears (*berith*) .i. brithid [it brings forth ?]

B has *birit*.—*Ed.* O'Clery *birid* .i. cráin .i. muc beiriotais, 'a sow, i.e. a breeding pig'.—O'D.

BENNTRAIGE [*Bentraigi* B] 'Bantrymen' i.e. *binit-rige* 'rennet-kingdom' from the cheese-curds that the king of Cashel is entitled to from them (is) this. Vel a *Benta* patre eorum.

Benntraighe, now Bantry, an ancient territory in the County of Cork. According to Duald Mac Firbis the Beantraighe descend from Beanda son of Concobhar mac Nessa, one of the Ernaans of Munster. There is another Bantry in Leinster, lying between the rivers Barrow and Slaney, which, however, (from the mention of Cashel,) cannot be the territory intended by our author.—O'D.

BÓGE [*Boige* B] i.e. name for a cauldron of covetousness which was made by the artizans. This, then, is the form in which it is i.e. nine chains out of it, and it is not larger than the head of a large goblet: a hole at the end of every chain and nine artisans standing around it, the company singing the poem *(a)*, with the point of the spear of each man through the hole of the chain that was next to him. And he that gave a donation to them, it was into this cauldron he put it; unde dicitur *coire sainnte* 'caldron of covetousness'. This then was the legitimate contents of the cauldron, i.e. a *brethnasc* of pure gold, (weighing) twelve ounces.

See *Three Irish Glossaries*, pref. LVIII. note.—*Ed.*

BOGE also, is the name of a small vessel in which were five ounces of gold: it was for drinking ale out of; and it was given as a prize to a poet i.e. to an *ollamh (b)*. Unde dicitur in the *Bretha nemed* (the laws of the privileged classes)—ballan baisse boge coic n-uinge bánóir 'a *boge* is a handvessel of five ounces of pure gold'.

(a) *oc cantain no o(c) cur na cléri* A. = *oc cur na cliara* B., a deriv. from *cliar* 'poet,' W. *clêr* ?—*Ed.*
(b) B has dfiledaib 7 dollamnaib 'to poets and to ollaves'.—*Ed.*

BRIAR i.e. a pin of one ounce of gold, ut est in the *Bretha nemed: briar* [*derg* B] *delg briar* is a *n-uinge* 'a red pin of one ounce'.

BRÁTHCHÆI [*Bradcai* B] i.e. brethcheo áei. Aliter, quod est verius, i.e. Cáei Caenbrethach, pupil of Fenius Farsaid. This is the disciple who went to the children of Israel to learn Hebrew, and he was the brehon at the expulsion of the sons of Miled. The reason that he is called Cáei *Caenbrethach* 'mild-judging' is because he passed sentences according to law, and therefore there are many instances in the language. Every time there is nó king in the districts, it is a *bráthchaei* that serves on *(a)* them i.e. for (administering) local law [?] *(b)*. When, however, there is a king, *he* is absolute ruler (?) as (seems) good to him.

A *bráthchae* was a brehon elected to administer the laws in a territory during an interregnum. The only recorded instance of this is the appointment of Cuan O'Lochain, after the death of Maelsechlainn II in 1020.—O'D. In H. 2,16 col. 92, *brathchai* is explained by breth ocai ainm aicepta bel*ri*.—*Ed.*

BRUINNECH [*Bruindech* B] 'a mother' because she nourishes infants on her breasts, i.e. suis mammillis [fora ciguib fodein B]

So O'Davoren (*Three Ir. Gl.* p. 56) who quotes *nabí bruinnech balb* i.e. his mother or the wife whom he took was not dumb', and at p. 61: ba hí a bruin(n)ech ro-oilestar mac de 'it was his mother that nursed God's son'.—*Ed.* So O'Clery.—O'D.

BALBH 'stammering', ab eo quod est *balbus*.

In *balbh* the *bh* is a *v*, so, though cognate with Lat. *balbus* (for **valvus*, **gualvus*, **guarvus*?), it is not borrowed from it.—*Ed.*

BÓTT i.e. fire, unde dicitur in the *Anamain cetharreich* 'the fire *(bót)* of Áine grandson of Lugaid which burns'.

So in H. 2.16, col. 90: Aod 7 tnu 7 smer 7 *bott* (.i. beo-ait) 7 tene quinque nomina ingnis. Compare, perhaps, the Gaulish man's name *Bottus*.—*Ed.* 'The fire of O'Luigdech burns'.—O'D.

BUAS i.e. full knowledge of poetic art: because science (*imbas*) goes after poetic art, inde dicitur *barr buaisse* 'end (or top or crown) of poetical knowledge'.

A has Buas .i. *soas nairchedail imais arindí doteit himais iarmbuas* [leg. *imbas iarmbuais*] unde dicitur etc. B has buas .i. *soes n-arcetail arinni, dothet imbas iarmbuais* inde dicitur etc. I take *imbas* (see *Imbas forosnai)* to be an intensive of *bas* .i. *fis*: see O'Clery: *feal-bhas* .i. *droich-fios*. O'D renders *barr* by 'right'.—*Ed.*

BRÍ i.e. every malediction, ut est in the *Bretha nemed*: i.e. *brí-amon smethraige* [brimon smetrach B] i.e. the name of an operation which poets perform on a person who refuses them [aught]. He [the poet] grinds the person's ear-lobe, between his two fingers, and the person dies on whom he performs (this) operation. True is this, as this member is on a man outside, so is this man outside men. As this member is softer and smoother *(c)* quam alia membra, sic et hic homo.

(a) B has *is brathcai fogni etorra* 'it is a *brathchai* that serves among them'.—*Ed.*

(b) O'D translates "and hence there are many instances in the language of the appointment of a Brathcae for the purpose of governing whenever it happened that there was no king in the territory".

(c) 'tenderer and softer'.—O'D.

BRIGIT i.e. a poetess, daughter of the Dagda. This is Brigit the female sage, or woman of wisdom, i.e. Brigit the goddess whom poets adored, because very great and very famous was her protecting care. It is therefore they call her goddess of poets by this name. Whose sisters were Brigit the female physician [woman of leechcraft,] Brigit the female smith [woman of smithwork]; from whose names with all Irishmen a goddess was called *Brigit*. *Brigit*, then, *breo-aigit, breo-shaigit* 'a fiery arrow'.

B. omits the absurd etymology of *Brigit*, which name is certainly (as Siegfried thought) connected with the O.Celtic goddess-name *Brigantia* and possibly with the Skr. Brhaspati and O.Norse Bragi. The name of the *Dagda* (as to whom see infra s.v. *Ruadrofessa*) Siegfried thought was borrowed from Lat. *doctus*, as *augtor* from *auctor*, *legtóir* from *lector*. But why not then *Dogda?* I would rather regard it as a genuine Celtic part. pass. meaning *doctus*, but to be connected with the root DAGH in δι-δαχή, δε-δί-δαχ-α.—*Ed.*

BEC 'little' quasi *ec* in Hebrew.

B has *Bec* quasi *ec* ebraicé, parvus interpretatur .i. dechn*ed* tosaig fil and 'a cutting-off the beginning is there', and the glossographer means that *ec* has lost *b* by aphaeresis. *Becc* is W. *bach*.—*Ed.*

BIDBA 'a guilty person', graece bi-θάνατος i.e. bis mortuus i.e. he deserves his death twice.

Bibdu 'reus' Z 250, pl. *bibdid* ib. 739. *bibdamnacht* 'damnatio' Z. 494.—*Ed.*

BIL from *Bial* i.e. an idol god, unde *beltine* 'May day' i.e. fire of Bel.

A different etymology s. v. *Belltaine*, utrum horum?—O'D. In H. 2. 16 col. 93 : Bil .i. obiel .i. dia idaltoicteg [?] saide conatathe tene ina anmaim i taiti samraid dogres 7 doaightís cethrai et*er* in da thenid ('a fire was kindled in his name at the beginning of summer always, and cattle were driven between the two fires').—*Ed.*

BAIRE graece *baronntes* [*barones* B] fortes dicuntur. Or *baire* i.e. *búire* 'pride'.

Mercenarii sunt qui serviunt accepta mercede, iidem et *barones* Graeco nomine, quod sint *fortes* in laboribus : βαρὺς enim dicitur gravis quod sit fortis, Isidor. *Origg.* ix. 4. In H. 2. 16, col. 92, we have *Baræ graece barones mercinari (.i. lucht tuarastoil), fortes dicuntur. Broc fochracæ din in bari, unde dicitur bare buri.* In *Senchas Mór*, p. 52, *tre-baire* is rendered 'three individuals'.—*Ed.* *Báire* is the pl. of *bár* [leg. *báir?*] 'a chieftain'.—O'D.

BIND 'sweet', 'melodious' i.e. a *pindro* i.e. from a harp.

B has 'a pinnro .i. ón cruit. H. 2. 16, 'a pindaro .i. cruit'.—*Ed.*

BRINDA [*Brind* B] i.e. a verbo *frendo*, for he (it?) does not speak clearly, vel a bruto eloquio.

O'D supposed this to be O'Clery's *Brionn* .i. brég 'a lie'; but it rather seems his *brinn* .i. brionglóide 'a vision'; cf. *brinna* 'a vision' Book of Lismore cited by O'D. Supp. to O'R.—*Ed.*

Additional Articles from B.

BRADAN ('salmon') .i. bir-fud-en .i. en bis ar fud in usqi quia fit bir .i. usqi ut dicitur biror 7 inbir 7 tobur ('a bird *(én)* that is amid *(ar fud)* the water'

(bir), because *bir* is 'water,' ut dicitur *biror* ['cress,'] and *inbir* ['estuary',] and *tobur* ['a well']).

In O. Ir. *bratan.*—*Ed.*

BEL ('a mouth') .i. *bi eol* eol*us* in bid é 7 dichn*ed* d*er*id fuil and fado no eolus isin mbeo é ('it is knowledge* (*eolus*) of the food (*bíd*) and there is a double apocope there †; or it is knowledge in living').

bél n. pl. *beuil* 'lips' Z. 252, may stand for an O. Celtic *beslo-s*, and be referred to the root GHVAS, Skr. *ghas* 'to eat'.—*Ed.*

BRATH ['judgment'] .i. bruth ('fervor') ar a teas ('for its heat') no bruud cech réta doní no e bratio .i. mind doberthe for cend miled iar mbuaid cosgair sic brath a forba gnima no cosgair gach duine ticfa. ('or *bruud* 'crushing' of everything it effects. Or *e bratio* i.e. a diadem which was placed on a soldier's head after victory of slaughter, *sic bráth* ['judgment'] will come at the completion of the work or victory [slaughter?] of every one'.

v. supra p. 18. The reference here is to the Last Judgment.—*Ed.*

BRAGA ('a prisoner') .i. bir aga aige ainm bir ('*aige* is a name of a spear') no bara aigi ar menci airlig na bragad [leg. na mbragad?] (or anger (*bara*) with him (*aigi*) from the frequency of the slaying of the prisoner')

bráighde 'hostages' in O'D.'s suppl. appears to be the acc. pl. The root seems BHRAG, whence φράγ-νυ-μι, ἐ-φράγ-ην.—*Ed.*

BEN ['woman'] bi-en imrigne vel quod percutitur [i.e. bentar vel] quasi bono [leg. bona].

O'D. does not translate this:—*ben* is also Welsh and Cornish for 'woman'. Cognate with γυνή and perhaps Skr. *janî*.—*Ed.*

BERT ['a bundle'] O'D.] quasi port a verbo porto .i. imarcuirim ['I carry'].

Now *beart*, a derivative from [the root *bhar*,] Ir. *beirim*, Lat. *fero*. A bundle which may be carried on the back.—O'D.

BRAT ('a cloak') a bratio on dulind lib*uir* ar a cosmailes diblinaib no breo .i. tene ar fuit é ('from the leaf of a book, because of the similarity of both. Or *breo* i.e. fire, *ar fuit* 'against cold'—see *Culpait* p. 33—is it').

brat, better *bratt*, = W. *brethyn* 'woollen cloth', O.W. pl. *brith* in map-*brith* (gl. conabula) Juv. 8. map-*brethinnou* (gl. cunis) Z. 1086. Hence A. S. *bratt* 'pallium'. The Lat. *bratio* is for *bratteo* abl. sg. of *bratteum* 'lamina' Du Cange s.v. *Bracteator.*—*Ed.*

BODAR ['deaf'] .i. a pudore.

H. 2. 16 adds .i. *lind cluas* 'water of the ears', whence it would seem that the glossographer thought the true reading *ab udore* (*udor* was supposed to occur in Varro)—*Ed.* cf. W. *byddar.*—O'D. and Corn. *bodhar*, Bret. *bouzar.*—*Ed.*

BÁS ('death') .i. beo as ('life from it') .i. as teit in beo ('from it goes the life'.)

---

* O'D has 'passage.' † Two letters, *u* and *s*, being cut off.

BALLAN .i. bill-ian .i. lestar fhir truaig ('a poor man's vessel'.) Aliter ballan balloinis isin *greic*, glandis isin latin .i. dircu. Ballan din .i. fuath dercon biss fair. Aliter bell-ian .i. bell mele, ut dicitur anó beill dogní in fersa .i. anó tróch. Ballan din ian duine beill .i. duine troigh. (Aliter *ballan* *βάλανος* in the Greek, *glans* in the Latin, i.e. an acorn. *Ballan* then i.e. (it is) the form of an acorn that is on it. Aliter *bell-ian* i. e. *bell* i.e. *mele* [?] ut dicitur 'this man makes a *bell's* vessel i.e. a wretched vessel (*a*). *Ballan*, then, a poor man's vessel, i.e. a wretched man's.

ballán is used by Keating in the sense of drinking, vessel. Now applied in Connaught to a round hole in a rock usually filled with water: in Donegal to the shell of the b ..... *(b)* O'D.

BE NET .i. badb .i. be ben ('woman') 7 net cath ('battle') 7 olca diblinaib. inde dicitur bé nét fort ('and both are bad', inde dicitur "*Bé Nét* on thee"!)

See *Beneid* infra p. 26.—*Ed.* Badhbh a goddess of war among the Tuatha dé Danann. *Battle of Maghrath* p. 242: *badhbh* is also applied to a raven or scallcrow or royston crow.—O'D. Bé neit .i. neit nomen virí. be net mulier ejus .i. ba nemnech ind lanamain ('the couple was venomous') H. 2. 16, col. 92. Siegfried put *Badhbh*, i.e. *Badv*, with the Frisian lucus *Baduhennae*, Tac. Ann. iv. 73.—*Ed.*

BUAILE a nomine bolin [*βουλή*] .i. consilium.

BONN quasi fonn a nomine fundamentum.

bond (gl. planta), *na buind* (gl. plantarum, gl. plantis). Gildas, *bonn* (gl. solea). Zeuss, 934, equates *bonn* (W. *bon*) with *fundus*, which, again, has been put with Skr. *budhna*, Gr. *πυθμήν*, *πύνδαξ*, Ohg. *bodam*, Old Norse *botn*, Eng. *bottom*.—*Ed.*

BOTH quasi beith a nomine ebraico beth quasi domus.

Both and its diminutives *bothán* and *bothóg* are still in use, meaning 'booth', 'hut', 'tent'.—O'D. W. *bod*, Corn. *bod*, *bos*.—*Ed.*

BAIRGEN ['a cake'] a nomine bargos [*ἐπαρκῶς* ?] i.e. saturitas.

'panis' Z. 6. Connected by Siegfried with Lat. *far* and O.N. *barr*.—*Ed.* Hence the Anglo-Irish *barnybrack (bairgen breac)*.—O'D.

BRESTAIDE a nomine bresitor [*εὐρεσιλογία* ?] .i. lo[qua]citas.

A derivative from *bresta*, O'Clery's *breasda* .i. priomdha no beodha no suilbhir, 'original, lively or pleasant'.—O'D.

BILTENGTHACH .i. a bellingis [bilinguis?]

bil-tengthach is explained by Mac Firbis by bilinguis .i. tenga lim let.—O'D. *tengthach* a deriv. from *tenge* (a tongue), which is cognate with the Lat. *tango*.—*Ed.*

BOCHT a nomine botus [*βραχύτης*] angustia.

bocht 'poor' = W. *bychodog*, Corn. *boghodoc*, *bohosoc*.—*Ed.*

BIAD graece bia [*βίος*, *βίοτος*] i.e. vita.

biad 'food' = W. *bwyd*, Corn. *buit*, *boys*, *bós*, M. Bret. *boet*.—*Ed.*

(a) O'D has "that man makes vessels for the poor, i.e. *ana trock*".
(b) The ms. copy sent to me is here illegible.—*Ed.*

BRAN .i. fiach 'raven' .i. brancos [βρόγχος] graece guttur latine 7 is de isberar din eon ar met slugaite ('and hence is it said of the bird, from the greatness of (his) swallow'.)

v. supra, p. 17.

BET a betula .i. virgo sine custodiá interpretatur .i. ogscelach amnarech ['a talking, shameless girl'] et inde dicitur duine betach.

Beadag 'a lying, enticing young female', Armstrong.—O'D. 'mulier impudens' *Highland Society's Dictionary.—Ed.*

BILLE .i. gen*aide* ('ridiculous') am*ail* ata ('as is') da nó bill fort ('two ridiculous ears on thee') .i. gen*aide*, no bill .i. bec ('small') am*ail* ata ballan .i. bill ian .i. ian bec ('a small vessel').

Tuctha o maolsechl*ainn* suuna	There were given by Maelshechlainn here
cét mbó mbrethlaind darbaire	A hundred well-selected cows, by Baire!
damsa o chind charad finda	To me, from Cenn Coradh Finne:
nirbtar bai bille baille.	They were not cows of thin limbs [?].
vel alius dixit	
Immaille ritriar centruime	Together with three persons without
finna a fiad cofinne	weight etc. *(a)*
lesaigit suid cosomma	
uasbrut maet cominne	
all*us* tiug artoind centinne	
abroind beinde bille .i. genaige	

BREISIU .i. teibrisi ('flowing') ut dixit ornait oc cainiud guaire no laidgein ('lamenting G. or L'.)

Deithbeir damh ceni andais	Meet for me, though they should not cease *(b)*,
adam *(c)* abra do breisi	From my eyelash to drop tears:
niba failid laignen clamh	Laignén the leper would not be joyous,
cide marad tarmeisi	Though he were living after me.

So O'Clery *Breisi* no *teibrisi* .i. sileadh dér no uisge ('dropping of tears or water'). Guaire Aidne was king of Connaught in the 7th century: celebrated for his hospitality and munificence: died A.D. 662. Laidcenn son of Baeth Bannach died A.D. 660.—O'D.

BENEID .i. neid nomen viri. Be [uxor] ejus nemon a ben ba neimneach tra in lanamainsin ('Nemon his wife. A venomous couple truly, was this'!)

See *Bé nét* supra p. 25.

BREGNA .i. boind [the Boyne, *Bovinda.*]

Bergna .i. nomen do boin H. 2. 16, col. 94.—*Ed. Breaghna* .i. Bóinn, O'Clery.—O'D.

BUAL .i. usque ('water') ut dicitur ni ragha do chos imbual ('thy foot shall not go into water'.)

(a) It is hardly desirable to print the rest of O'D's attempt to render this difficult passage. "Behold their food [?] with attendance. They cultivate sitting sumptuously over a soft carpet with ornaments: Thick sweat on the skin without stiffness from the body of a feeble hero."

(b) 'though not now', O'D. *(c)* Observe this form, and cf. the British suffixed pronouns, Z. 387, 388.

So O'Davoren *(Three Ir. Gl.* p. 56) who adds "*Bualeann* (leg. *bual lenn?)* a cloak which was found on water *(bual)* i.e. a cloak which Miled's sons found on the ocean".

BACUR .i. muc derc (a pig ... ?) .i. braches ima tiagaid muca (*braiches* ['malt-refuse?] round which pigs go'.)

BILL .i. lobar ('a leper'.)

BILLE .i. ceirt 'scant' [?]

See *Three Ir. Glossaries* p. 133.—*Ed.*

BALLAN .i. ian mbille .i. lobair ('vessel of a *bill* i.e. of a leper'.)

BACH .i. meisci ('drunkenness') ceo bacha ond fin ('a mist of *bach* from the wine'.)

Bag a bacho .i. on dasacht ('from the madness') H. 2. 16, col. 91. So O'Davoren p. 56: *Bach* 'fury or madness' (e.g.) *bach iar ndith-innrad* 'fury after destructive plundering'.—*Ed.*

BENDAC .i. gobal ('a fork')

So O'Clery: Beannach .i. gabhal.—*Ed.*

BUAIGNEC .i. escra ('a vessel')

BRI .i. tulach ('a hill')

Cognate with Scotch *brae*—O'D. W. Corn. and Bret. *bre*, Gaulish *brega, briga.*—*Ed.*

BRAC .i. lam ('a hand')

Rather 'an arm', W. *braich.*—*Ed.* Cognate with [borrowed from?] Lat. *brachium.*—O'D.

BRACAND .i. lamand ('a glove') [qy. a sleeve?]

cf. *Braccaille* supra p. 19.—*Ed.*

BOL .i. eiges ('a poet'), buil a reim ('*buil* is its genitive'(*a*).)

Bol .i. eigsi no eicceas, O'Clery. *Bol* a polcro quod non *pulcer* sed *polcer* antici dicebant, H. 2. 16, col. 93.—*Ed.*

BARN .i. rechtaire ('a lawgiver') [.i. aire no breitheamh an reachta, O'Clery.]

W. *barn* f. 'judgment', *barnu* 'to judge', *barnwr, barnydd* 'judge'.—*Ed.*

BACCAT .i. bó otrac(h) ('cow-dung')

baccat .i. otrach H. 3. 18. p. 65.—*Ed.* O'Clery has *bacat* .i. bráighe 'a prisoner'.—O'D.

BANDACH .i. sinnach ('a fox').

Bannach .i. sionnach, O'Clery.—O'D.

BIRCLI ['a water-stream']. .i. bir uisce ['water'] 7 clo gaot.

The word *gaoth* is used in Ulster and North Connaught to denote a freshwater stream into which the tide enters, as Gaoth-doir 'Gweedore' and Gaoth-beara, 'Gweebarra' in Donegal, *Gaoth saile* in Erris, *Gaoth Rois* near Killala.—O'D.

BUAS 'science' .i. ai ['a saying'].

v. supra s.v. *Buas* p. 22.—*Ed.*

(*a*) 'case oblique'.—O'D.

BANN .i. liatraid ('a ball').

so O'Clery: bann .i. liathróid.—O'D.

BAR .i. muir ('sea').

Connected with *bara* 'anger' as *fairge* 'sea' with *ferg*.—*Ed.*

BAR .i. sai ('a sage').

So O'Clery: bar .i. saoi.—*Ed.*

BOLG a graeco plocé [πλοκή] copulatio.

Obscure. I know of no meanings for *bolg* (= Gaulish *bulga* 'sacculus scorteus') but 'saccus', 'uter' (W. *bol*), 'pustula', 'follis'.—*Ed.* In P. O'Connell's copy the word is *bloc*.—O'D. O'Clery has *bloc* .i. cruinn 'round'.—*Ed.*

TERTIA LITTERA.

CORMAC i.e. *corb-mac* i.e. *corb* 'a chariot', *Corbmac* then (means) son of a chariot. Cormac Geltai Gaeth of Leinster was the first so called, because he was born in a chariot. This, then, is the correct orthography of that name i.e. *Corbmac* i.e. so that a *b* be in the first syllable of that name Cormac i.e. *b* scribitur ut Corbmac.

Cormac G. G., grand-father of Cathaoir Mór, flourished in the first century.—O'D.

COIRBRE quasi *coir-breo* ['a just flame'], or *Coirbre* quasi *corb-aire* i.e. *cuirb-peri* (?) or driver (*airai*) of a chariot.

A common Irish name, now usually written *Cairbre.—Ed.*

CATHAL i.e. Welsh (is) this i.e. *catell*, i.e. *cat* 'battle' in the Welsh is *cath* in Scoticâ, the *ell* then is *ail* 'rock'. *Cathal* then i.e. *ail catha* 'rock of battle'.

A common Irish name. With Welsh *Cutell* Zeuss, 96, compares the Gaulish name *Catullus.—Ed.*

COB i.e. victory. *Cobthach* [a man's name] victorious.

Glück, K. N. 45, connects the Gaulish names *Cob-nertus, Cobenerdus, Ver-cobius.* Cob .i. caomh ('fair') no buaidh ('victory') O'Davoren.—*Ed.*

CLITHAR SÉT. Alii dicunt that it is a name for a cow in-calf, because she conceals (*do-cel*) her calf in her: quod non verum est; sed verius, vel aliter, *Clithar-sét* [clethar set B] i.e. a king-cow, for *clithar* is a name for 'king' in the Duil Feda Máir ['Book of the great wood'] and it is *edad*, 'e.' that ..... *(a)*, A *sét gabla*, then, is the smallest, and is a name for a bull *dairt* (yearling) and a cow *colpach* (heifer), or for a bull *colpach* and a cow *dairt*. *Samaisc* is the second (kind of) *sét*. *Laulgach* ('a milch-cow') or an ox which works at the plough, (is) the third *sét*, and this is the *rí-sét* 'king-*sét*'. And this is the manner in which they are classified in the judgment of Caei Cáinbrethach: (one of) every three *séts* (should be) a *sét gablae*, another a *samaisc*, another a *laulgach* or a plough-ox. They are varied in their order until the mulct is completed (*impud forail beos*

(*a*) is edad nutreit(h) B. A is here corrupt. O'D guesses 'from which it was taken'.—*Ed.*

corí cend na herca) (*a*). And these are the *séts* required to be given in Patrick's law, for its *séts* are half an ounce.

From a ms. note of the late Eugene Curry I gather that he thought the *rí-sét* was the unit by reference to which an eric was calculated. Four *seoit gabla* = two *samaisci* = one *rí-sét*. Thus, to take his own illustration, suppose the fine was 3 cumhals or 21 cows: this might be made up thus: 10 *rí-seoit* = 10 cows
16 *samaisci* = 8 „
12 *seoit gabla* = 3 „

The amount might obviously be made up in many other ways, e.g. 5 *rí-seoit* + 30 *samaisci* + 4 *seoit gabla* = 21 cows, and this power of varying the components is perhaps what Cormac refers to by the phrase *impud foraib* etc.—*Ed.*

CRUIMTHER i.e. the Gaelic of *presbyter*. In Welsh it is *premter*: *prem* 'worm' in the Welsh is *cruim* in the Gaelic. *Cruimther*, then, is not a correct change of *presbyter*: but it is a correct change of *premter*. The Britons, then, who were in attendance on Patrick when preaching were they who made the change, and it is *primter* that they changed; and accordingly the literati of the Britons explained it, i.e. as the worm is bare, sic decet presbyterum, who is bare of sin and quite naked of the world, etc. secundum eum qui dixit ego [autem] sum vermis [Ps. xxii.6: ataimse conad cruim me 7 nach duine B] etc.

Cf. *Cruimther* Fraech, an Irish saint, and *Cruimtheris* (= presbyterissa) one of S. Patrick's textrices et sacrorum linteorum confectrices (Colgan, *Trias Thaum.*, p. 167), daughter of a British king (ib. p. 163).—O'D. I doubt if Cormac is right in deducing *cruimther* from *premter*. This leaves unexplained the vowel of the first syllable and the aspiration of the *t*. The gen. sg. of *cruimther* occurs in the *Félire*, April 29: Martra Germain *cruimthir*. In Old-Celtic *cruimther* would be *cromitiros* or *crumitiros*, which resembles the oghamic *curimittirros*, as transliterated in one of the Siegfried mss. The '*Cruhthir Fintam*' of the life of S. Kepi (Rees, *Lives of the Cambro-British saints*, pp. 184, 185) seems a blunder for *Crumthir Fintain*. With *cruim* '*worm*', O.W. *prem*, now *prŷf*, Corn. *prif*, Bret. *prev*, cf. Skr. krmi, Zend *kerema*, Lith. *kirmi-s*.—*Ed.*

CERCENN i.e. a cycle of time, a *circino* i.e. from a pair of compasses.

O.W. *circhinn*, Juvencus, p. 84, now *cyrchyn*, Corn. *kerghen*, M. Bret. *querchenn*.—*Ed.*

CLOCH 'a stone' three names for it i.e. *onn* its inexplicable name *(iarmbélra) cloch* its common name: *cloech* its descriptive name, i.e. because it *cloes* ('overcomes') everything, etc.

Cloch f. W. *clog* m. 'a detached rock', *clogan* f. 'a large stone'. *Onn* its 'inexplicable (qy. 'obsolete' or 'primitive'?) name, is perhaps in O.W. *onn*-presen (gl. foratorium).—*Ed.*

CROSS quasi *crux* 'a cross'.

W. *croes*, Corn. *crows*, *crowys*, Br. *kroaz*. B adds *on chroich* 'from the cross'.—*Ed.*

CORP 'body' a *corpore*.

W. *corff*, pl. *cyrff*, Corn. *corf*, pl. *corfow*, Br. *korf* pl. *korfou* or *korfiou*, Zend *kehrp* (nom. *kerefs*). The diminutive *corpán* occurs in *lú-chorpán*, pl. *lú-chorpáin*, Senchas Mór, p. 70, whence the Angl.-Irish *leprechaun*.—*Ed.*

(*a*) Literally: 'an inversion (or conversion) upon them till it reaches the end of the mulct' i.e. till the amount of the *eric* is made up.

CREATRA [*cretair* B] 'a creature' i.e. a *creatura.*

Now always written and pronounced *créatúir*—O'D. W. *crëadur*, Corn. *croadur*, *creatur*. Br. *krouadur.*—*Ed.*

CÁITHIGUD 'depreciation' .i. likening to chaff *(cáith)* from the likeness and comparison of the man from his emptiness and unprofitableness.

Caithiughudh is glossed by *tathair* 'reproach' in O'D.'s supplement to O'Reilly. So O'Davoren p. 67, who quotes arrobatar a tuicsi i n-ilur lanamnasa conach urusa a *cathiugud* oldas a molad ('for their ideas were that, in many marriages it is not easier to reproach than to praise them'). Compare the slang verb 'to chaff'.—*Ed.*

COECH [*caech* B] 'blind' a *caẹco* quasi *caech* [.i. on dailli 'from the blindness' B].

Corn. *cuic* gl. luscus vel mono(ph)thalmus, Goth. *haihs.*—*Ed.*

CERBSIRE [*cerbseoir* B] .i. a brewer i.e. a *cervisia* [.i. on lind B].

The *b* in *cerbsire* is a *v*, as in *berbad*, *tarb*, *derb*, *serb*, etc.—*Ed.*

CUMA [*coma* B.] 'common', 'indifferent' ab eo quod est communis: inde dicitur *is cuma lium* 'it is alike to me which of them it is'.

So O'Davoren, p. 63: cuma lium cid toll mo lenn 'the same to me though my cloak be holed'.—*Ed.*

COMLA 'a door' i.e. *com-luath* 'equally swift' i.e. equal its motion above and below.

Gen. sg. *comlad*, infra s.v. *Imbas forosnai.*—*Ed.*

CUCENN 'a kitchen', a *coquinâ* [o cistenaigh, B].

O'D cites *inad in tempuill 7 na cuicni* 'the place of the church and the kitchen', from Leb. Brecc 14, b. 2. W. *cegin*, Corn. *keghin*, M. Bret. *queguyn*, now *kegin.*—*Ed.*

COIC 'a cook' ab eo quod est *coquus* [cocaire B].

O. W. *coc* (gl. pistor) now *cóg*. Corn. *kog.*—*Ed.*

CÁINTE 'satirist' i.e. *canis* 'a dog', for the satirist has a dog's head in barking, and alike is the profession they follow.

Cáinte is from *cáinim* 'I dispraise'.—O'D. Hence, too, Gaelic *cáinteir* 'a reproacher'.—*Ed.*

CÍCH 'a teat' i.e. *cichis* [κίκι ?] in Greek, an herb from which milk comes.

"*Cich* .i. e. the bitter teat i. e. an herb' etc.—O'D. W. *cig* 'flesh', Corn. *chic* (gl. caro) M. Bret. *quic.*—*Ed.*

CIMAS [*cimmas* B] a *cimma* [leg. *cyma* ?] i.e. the top of *ligna.*

Cimus .i. a cima .i. imechtar lignorum .i. léine, H. 3. 18. p. 67.—*Ed.*

CIN MEMBRUIMM 'a quire of parchment', a *quinque* because it is five sheets that are lawful to be in it.

cf. As. *cine* quaternio. The final *m* of *membruimm* [*memraim* B] the gen. of *membrum* Z. Praef. xv, represents the *n* of *membrana* (W. *memrwn*). So in Welsh, *offrwm*, *saffrwm*, *latwm*. Beitraege V. 219.—*Ed.*

CIMBITH 'a captive' i.e. a *cymba (a).*

B adds *on noi oen-sheiced* 'from the boat *(nói = nave)* of one hide', and the glossary in H. 2. 16, col. 96 adds: indi fri bas no longuis—('of him for death or exile').—*cimbid* (gl. vinctus) Z. 1064: *cimbidi* (gl. custodias) Lib. Arm. 189, *b.*—*Ed.*

COMUS [*commos* B] 'power' i.e. a *compos* potens [compotens B],

CÁI ..... ? and *cáiniud* 'to lament' .i. *cinod* in Greek, lamentatio (in Latin).

Cai .i. cained, B. *Cinod* is the Hebrew *qinōth.* Coi 7 cainedh .i. cinogh grece .i. lamentatio .i. lamcomairt 'hand-clapping', H. 3. 18. p. 67, col. 3.—*Ed.*

CONAIR ('a path') i.e. *caí* 'a road' without *fér* 'grass' or without *ar* 'tillage'.

CRAND 'a tree' i.e. *cré* ('clay') its *fond* ('base').

W. Corn. and Bret. *pren.*—*Ed.*

[Here in A the articles *comla, cuicenn* and *coic* are repeated.]

CROICENN ('a hide') i.e. *croc-finn* i.e. short hair. This is the summer-hide, cui contraria is *gamen* i.e. *gam-finn* 'winter-hair', its hair is longer quòd hieme occiditur. *Seche* [gen. *seched,* v. supra s.v. *Cimbith*] is a general name for them i.e. sicce quando fit in pariete.

B adds: inuair tirmaiges si fa geimriod. No croicend .i. croc find .i. gairit a find unde dicitur *bo crocc* .i. adarca gairti fuirri no croicend .i. cróch cech nderg 7 findfod in leth naill de 7 derg in leth naile ('when it dries in winter. Or *croicenn* i.e. *croc-finn* i.e. short its hair, unde dicitur *bó crocc* 'a *crocc* cow', i.e. short horns on her. Or *croicenn* i.e. *croch* everything red, and hair is the one side of it and red is the other side',): *crocenn* (gl. tergus) Z. 740,793. W. *croen.* *Croc* 'short' is Corn. *crac,* Br. *krak.*—*Ed.*

CAILE 'an old woman', a name for an old woman who keeps a house, i.e. *cail* 'to keep'.

CAPALL 'a horse' i.e. *cap* 'a car' and *pell* 'a steed'. It is a name for a car-horse or pack-horse (*b*)

Lat. *caballus.*—O'D. O. W. *Caball* Arthur's dog. O'Donovan compares doubtfully W. *ceffyl,* m., which seems = an Old Celtic * *coppilos.* Examples of both *cap* and *pell* (gen. *pill*) occur in *Lebar na huidre* (note on the *Amra col.*): ructhar i *capp* (.i. i carr) is ndiaid *phill* (.i. eich) do [fh]racc (.i. do ben) a scail (.i. a fir) 'thy wife, O man, is brought in a car behind a horse'.—*Ed.*

CATT 'a cat' ab eo quod est *cattus.*

W. *câth,* f.—O'D. Corn. *cath* f., Br. *kaz,* m.—*Ed.*

CRETIR .i. creatura .i. sola creatura.

The consecrated Host?—*Ed.*

CATHASACH .i. *cath-fhessach* 'battle-abiding', i.e. the vigilant abiding of the soldier in his battle-position [?] till morning. *Cathfheis,* then, is the man that is usually vigilant in battle.

A, of which O'D. here tries to make sense, is corrupt, reading *cath* for *cach* etc. B. has Cath*a*sach iarum cech fer is gnath and.—*Ed.* Still in the name O'Cathasaigh anglicised Casey.—O'D.

(*a*) From H. 2. 16. col 95. A and B here corruptly have *cimba* for *cimbith.*—*Ed.*
(*b*) *Capall cre* 'draft horse' O'D., but *erc* or *aire* is a burden.—*Ed.*

CATHLAC ab eo quod est catholicus i.e. universalis.

Note the progressive vocalic assimilation: *cathlac* from *cathlic*.—*Ed.*

CRUITHNECHT 'wheat' i.e. *cruth* 'every thing bloodcoloured and everything red, *necht* everything clean i.e. because the corn is red and clean.

Necht 'clean' is an old participle passive (= Skr. *nikta* in nirnikta 'cleansed', 'purified') from the verb *nighim*.—*Ed.*

CATAR 'the gospels', a *quatuor* libris.

B adds .i. cethar liber intsoscel ('four books of the gospel').—*Ed.*

CULPAIT 'a collar' [?] i.e. *cail-fuit* i.e. *cail* 'a defence' and *fuit* 'cold': a defence against cold.

Mac Firbis, cited by O'D. glosses *culpait* by *coilér*.

COSMAIL 'similar' i.e. *co-samail, com-samail.*

COAIRT 'a *Brughaidh* or farmer [?] i.e. right *(coir)* to raise his tomb *(fert).*

Fert like Skr. vrti 'enclosure' 'hedge' from root VAR, Skr. vr 'tegere', 'circumdare'. The Latin *urtum* 'grave' (Inscription of Todi), whence *urtica* 'the plant that grows on graves' (as I conjecture), may be cognate.—*Ed.*

CAISEL 'Cashel' i.e. a *casula ;* or *cís-ail,* i.e. *ail chísa* rock of tribute, which used to be brought by the men of Ireland to that place. Or *ail chíse* .i. *ro-cheis* .....?

Caisel 'a stone-fort' seem, like O.W. *castell* pl. *cestill,* to be borrowed from Lat. *castellum,* though the single *l* of the Irish word raises some doubt. Hence *caisleoir* .i. fer deunmha caisil, O'Clery.—*Ed.*

CASAL [*Caisel* A] a cassla (leg. casula) B.

casal (gl. paenula, gl. lacerta) Z. 976.—*Ed.*

CLÉRECH 'a priest' a *clerico.*

Corn. *cloireg,* Bret. *kloarek.*—*Ed.*

COCUL 'a cowl' quasi *cucull,* ab eo quod est *cuculla,* ut est

Nunc retinet summum sola cuculla locum.

vel *co-cael,* ut Scotici dicunt, for its bottom is broad and it becomes narrower and narrower towards its top. Sed melius at first.

Cochul is now applied in the S. of Ireland to any covering for the head and shoulders; in the North, to a fishing-net.—O'D. W. *cwcwll.*—*Ed.*

CIRCUL 'a circle' i.e. a circulo [.i. roth B].

CICUL i.e. κύκλος Graecè orbis Latinè dicitur, 'there is a *cicul* to us' said the man, quasi dixisset 'that is a circular movement for us'.

CAIMMSE i.e. a name of a shirt i.e. a *camisia* 'a woman's shirt'.

W. *camse* Z. 749, Corn. *cams,* A. S. *cemes,* Ettm. 378.—*Ed.*

CEMEAS i.e. ban galeni ..... ?

Not in B.—O'D. Ceimes din .i. bangaleine, H. 3. 18, p. 67, col. 3.—*Ed.*

CALLAID [*callait* B] 'crafty' ab eo quod est *callidus*.

B translates *callidus* by *glic*, whence the Lowland Scotch *gleg*.—*Ed.*

CAISC 'Easter' quasi *pasc* i.e. a *pascha*.

W. *pasc*. M. Bret. *pasq*.—*Ed.*

CRIDE 'heart' i.e. *crithde*, i.e. from its trembling *(crith)*

cf. καρδία and *cor*.—O'D. The form κραδίη comes nearer to the Irish word. Goth. *hairto*, Eng. *heart*.—*Ed.*

CINGCIGES 'whitsuntide' i.e. *quinquageis* i.e. quinquagesimus dies a pascha i.e. the fiftieth day from Easter.

COIMÉIT 'a case' i.e. equal *(cuma)* its size *(mét)* and (that of) the thing of which it is the case.

Now *coimhéad*.—O'D.

COMÁIN 'mutual obligation .i. *cumma máine* i.e. (gifts or obligations) equal to each other.

CINGIT 'a goblet' .i. cuingit ['they balance'?] i.e. equally heavy its foot and its head, as if they were placed (balanced) on the extremities of a balance [beam of the scales.]

I would translate: "as if it is on the beam of the balance that it (the *cingit*) places its two extremities" *(focherd a dáeis*, A, =*focheard a daeis*, B).—*Ed.*

CLÍ 'a poet of the third order,' he was so called from his resemblance to a house-post *(clí)* i.e. *is besem in a cliad no donclet is besad na cleithe*. B. It is strong at the floor, it is slender at the ridge, and straightly he covers *(a)* (and) is covered. Sic is a *clí* among the poets. Strong in visitation in his own territories, he is gentle in exterior territories. As the *clí* (post) is in the house from floor to ridge, so then is the dignity of this graed whereunto is the name of *clí*. [He covers] that which is below him: is covered by that which is higher. He is straight in the practices of his poetry.

Interlined in A:—"from *ánruth* to *fochlacon*: a *clí* then covers that which is lowest: he is covered (?) by that which is higher": with this agrees B: *doeim dana in clí inni besid nisle docmar som onni besad nuaisliu is diriug am(b)esaib a dana*, where note the forms *besid-n* and *besad-n*. The *Clí* had eighty stories. *Senchas Már*, p. 44. *Anair* was the name of his poetry, supra p. 6.—*Ed.*

CANA, then, a name of a grade of poets i.e. *cantaid* [*caintid* B] 'a chanter', because he recites *(chanas)* the productions of his art before kings and peoples. ut ipse est *admoll* i.e. *admoltaig* [*admoltaid* B] for he is the most lively [*gresgem* 'most continuous' *(c)*] for panegyric and storytelling, even before grades of poets *(d)*.

(a) O'D omits 'he covers (and)'.—*Ed.* *(b)* *atcumaic*, 'has strength' O'D.
(c) superlative of *greseck* (gl. continuus) Z. 565. *(d)* "even in presence of the poetical orders".—O'D.

A *cana* had 60 stories to repeat, *Senchas Már*, p. 45, and *emain* was the name of his poetry, for which the fee was *dá bó billdathach* 'two good coloured cows' (*Book of Lecan* fo. 168 cited by O'D). *Cana* also means a wolf-cub. O'Davoren, p. 70.—*Ed.*

CORPTE 'wicked' 'corrupt' i.e. *corrupte*, hoc est *corruptum*.

B adds '.i. *truaillned* 'corruption'. *Corpte* is probably derived from *corp* 'body'.—*Ed.* Translated 'corruption' by Colgan and the biographer of S. Berach of Cluain *Coirpthe*, now Kilbarry, in the E. of the Co. of Roscommon.—O'D.

CLAIRE i.e. *cliu-Aire* i.e. the ridge of Aire i.e. the top of the ridge of Cliach.

Claire is the ancient name of the mountain of Sliabh Riach in the S. of the Co. of Limerick. *Mullach Cliach*, the summit or highest land in the territory of Cliach, in which this mountain is situate.—O'D.

CRÚU 'blood' a *cruore*.

Now obsolete though used by poets of last century.—O'D. Goth. *kraiv*, W. *crau* 'gore', 'blood', κρέας 'flesh' O Slav. *krŭvĭ* 'cruor', Lith. *krauja-s* 'blood' Skr. *kravya* 'raw flesh', *krúra* 'bloody' A.S. *hrâ*. O'Davoren, p. 64, explains *crú* by *om* 'raw'.—*Ed.*

CLAIS 'a choir'? i.e. *classe*.

no-s-gaibtis for *clais* (gl. dicebant psalmos) Z. 452, i.e. eos canebant in classe.—*Ed.* Hence *clais-cheadal* 'choir-singing'.—O'D. v. *Clas* infra p. 45.—*Ed.*

CAINDELBRA 'a chandelier' quasi a candle on it *(forrae)* or *candela* forum [leg. candelabrum.—*Ed.*] i.e. a candle on it.

Used by Kinneth O'Hartigan in his poem on the house of Cormac Ua Cuinn at Tara.—O'D.

CAILL CRÍNMON 'hazels of scientific composition', i.e. *creth-mon*, *creth* i.e. 'science', and *mon* i.e. 'a trick', 'feat', *caill crinmon* i.e. hazels from which comes, or from which is broken, a new composition.

B has *caill crithmon. creth mon* .i. *mon cles 7 creth exi* [leg. *écsi*] .i. *caill as a taet cless na uadh ind aircetail.* O'D supposed *caill* to be for *coill* n. pl. of *coll*, but is it not *caill* 'a wood'? *crínmon (a)* a derivation, like κρίνω, *cerno*, from the root *krí*?—*Ed.* The ancient Irish poets believed that there were fountains at the heads of the chief rivers of Ireland, over each of which grew nine hazels, that those hazels produced at certain times beautiful red nuts which fell on the surface of the water, that the salmon of the rivers came up and ate them, that the eating of them was the cause of the red spots on the salmon's belly, that whoever could catch and eat one of these salmon would be endued with the sublimest poetic intellect. Hence we often meet such phrases as these in ancient poems:—"Had I the nut of Science", "Had I eaten of the salmon of knowledge". See Dinnsenchas of Sinoinn in the Book of Lecan, fo. 240.—O'D.

CANOIN 'the canon', the canonical scripture, quasi *cáin-on*, for what it says is pure *(cáin)* and is truth.

Canóin (from κανῶν.—O'D.) W. *canon*, re-occurs infra p. 36, s.v. *Caid*. It also meant *canonicus*, Fr. *chanoine*: cf. the Aran inscription ORait AR II. CANOIN.—*Ed.*

CASTOIT 'chastity' a *castitate*.

(a) cf. *crinda* infra.

CARTOIT 'charity' a *caritate* [.i. grad B]

W. *cardod.—Ed.*

CEL i.e. heaven, unde dicitur *gar cian co tís* [B. *tias*] *for* [*ar* B] *cel* 'A long old age (?) (*a*) till thou shalt go to heaven' (*cel*)

'Serus in coelum redeas' Hor. Od. 1. 2. 45, as O'Flannagan remarks. *Cel* is used by Cuan O'Lochain in his description of the ruins on Tara hill.—O'D.

CELEBRAD i.e. from *celebro* i.e. 'I celebrate'. *Celebrad,* then, I celebrate the mention of God's name.

Celebrad oifrind 'celebrating mass' occurs in very ancient mss. is ann son ro *cheilebhradh* patraic ord na casc 'then P. sang the office of Easter' Bk. of Lismore, p. 5, col. 2.—O'D. *ceilebradh eoin* is 'a bird's warbling', *Irish glosses,* No. 746. *celebrad én* Harl. 180, 2 (Mus. Brit.) fo. 7 a.

CUIS 'a cause' a *causâ,* quasi *caus,* unde dicitur *ni ar chuis* (*cuis*) *na miscaisne* i.e. not in making a charge upon one.

Miscaisne, in B is *miscais* 'hatred'.—*Ed.*

COLBA 'a wand' i.e. *coel-fí* i.e. *coel-fithi* 'a slender twig'. Or *coelbthi* i.e. *coelaefi* .....?

Gael. *calbh* 'vimen'.—*Ed.*

COLL 'hazel' ab eo quod est *collus.*

Coll (gl. corylus) Z. 763. W. *coll* 'hazelwood' m. *collen* f. *coll-wydd* = Br. *kel-wez,* Corn. *colviden* (gl. corillus) from an O.Celtic **coslos*: see Z. 1118, where the place-name **Coslum* is compared and the O.H. Germ. *hasal. Coll* has nothing, I think, to do with Lat. *corylus,* Gr. κόρυλος.—*Ed.*

CRONTSAILE 'spittle' [rather 'phlegm'] .i. *rónt-saile* .i. *rigen-tsaile* 'tough spittle'. *Crontsaile,* then, i.e. *grant-sele* 'gray spittle', i.e. *grant* everything grey or hairy (?), unde dicitur *fésóc grennach* 'grey hair' (or 'beard'). Or *grant-saile* [i.e. *grant*] everything grey, or green or tough.

Still the common word for 'spittle', 'phlegm' in the S. of Ireland.—O'D. The first element of *Cront*-saile is in the W. *corn*-boer. The Breton words are *kraost* and *ronken.* The *saile* is cognate with Lat. *saliva,* W. *haliw.—Ed.*

CETSOMAN [B. *cetshamun*] 'Mayday' i.e. *cét-sam-sín,* i.e. the first *(cét)* motion of the weather *(sín)* (*b*) of summer (*sam*).

CAID 'holy' .i. *cadeis* in the Greek, not different is *sanctum* in Latin, unde dicitur '*caid* ('holy') is everything corresponding with the canon'.

The 'Greek' *cadeis* is probably the Syriac *qadīsh.—Ed. Caidh* is used in the ancient mss. in the sense of 'holy', 'chaste', 'pure', as *caillín caidh cumhachtach* ['a maiden holy, powerful',] Book of Fenagh.—O'D. O'Davoren explains it, pp. 66, 70, by *uasal* 'noble'. At p. 72 he cites *caidh-dia dinicfa co felmacaib* 'a noble (rather 'pure') God who will come with disciples.' *Caid* (= an Old Celict **cadi-s*), is probably from the same root as *castus* (= *cad-tus*) and καθ-αρός.—*Ed.*

COIBSENA i.e. confessiones i.e. a relieving.

(*a*) 'Short is the time'.—O'D. (*b*) season' O'D; but *sin* = W. *hin.—Ed.*

Coibsena is the acc. pl. of *coibse*, W. *cyffes* 'confessio'. B. gives the nom. pl. *coibsin* and adds .i. on chomfaoisitin.—*Ed.*

COBAIS .i. *comais* 'full payment'.

CORN 'a drinking-horn', a *cornu*.

Also in W., Corn. and Br. Lat. *cornu*, κέρας, Goth. *haurn*, A. S. and Eng. *horn*.—O'D. As to the O. Celtic forms κάρνον (κάρνος?), κάρνυξ, see Diefenbach, *Origines Eur.* p. 280.—*Ed.*

[Here A repeats the article *Callaid*].

CERN i.e. victory, unde dicitur Conall *Cernach* i.e. 'the Victorious'.

Chief of the heroes of the Red Branch.—O'D. *Cernach* was also the name taken by St. Carantauc when he went to Ireland.—*Ed.*

CERNÍNE i.e. dishes. ut dixit Coirbre mac Etnai *cen cholt for crip cerníne* 'without food quickly on dishes', or 'on our dishes' with Bress mac Elathan.

The quotation is from a short poem said to have been the first satire composed in Ireland.—O'D. The satire is thus given in *Lebar na huidre*:—

Cen colt ar cráib cernínе	Without food quickly on dishes;
cen gert ferbba foranassa athírní	Without milk of cows ..... of calves;
cen adba fir fodruba disorchi	Without a man's habitation under (the) roof of darkness;
cen díl dámi resi robsen brissi	Without paying storytellers; this was prosperity for Bress.

see *infra* s.v. *Riss*. *Cernínе (cernene* .i. *mias* B) is a diminutive of *cern* i.e. mias O'Dav. 63. *colt* 'food' = πόλτος, *puls, pultis* : *crip* (which O'Clery s. v. *Cerníne* glosses by *luath*) seems cognate with κραιπνός, with which Curtius connects Goth. *hlaupa* (notwithstanding the undisplaced *p*) 'I leap,' Ohg. *hloufu* 'I run.'—*Ed.*

CERMNAS i.e. a lie and deception, quasi *cermain feiss* i.e. deceptive knowledge and art, unde dicitur in the *Gaire Echach (a)* '*cen nach cermnas*' 'without any deception'.

In B this article is much fuller: Cermnas .i. breg 7 togais quasi cermain fis .i. fis 7 dan cermain lais, unde dicitur isin gaire ech*ach* Motri findne fomgellsad imailt neoch*ach (b)* ailcedail gaire dia loifind form sging *(c)* scaoilter pain *(d)* la pugin puncern *(e)* lasiail *(f)* cen nac cermnas la da muic midísen goss *(g)* geisen *(h)* cen os mesed conach in a biu baa. et reliqua.—*Ed.*

CEITHERN i.e. a band of soldiers (*i*) [?], unde dicitur *cethernach* 'one of a band' *cethern* i.e. *cath* 'battle' and *horn*, i.e. *orn* 'to destroy' (*orcain*) (*j*).

Hence Eng. *kerne*.—O'D. The Lat. *caterva* is perhaps radically connected.—*Ed.*

CAPLAT .i. nomen for (the) *cendlá* of Easter i.e. quasi *capitolavium* 'headwashing', i.e. because every one is tonsured then, and his head is washed

(*a*) "The name of a satirical poem on Eochaid mac Luchta, king of N. Munster in the first century" O'D. "Indeed! where is your authority"? incredulously asks Eugene Curry *in margine*.
(*b*) "My three cows grazed around Eochaid's house" O'D.
(*c*) dia loitfind form scince .i. dá bhrat find ar mo leaba, Mac Firbis, 'two white mantles on my bed'.
(*d*) .i. arán 'bread' mac F. (*e*) .i. tomas 'a measure' Mac F. (*f*) .i. oileamhain Mac F. 'nourishment'
(*g*) .i. gódh MacF. (*h*) .i. enla. MacF. (*i*) *caire amide* (*coire aimite* B). Is *caire* the Goth. *harjis*, Nhg. *heer*?—*Ed.*
(*j*) 'to plunder, wound and burn' O'D.

in preparation for his anointment (*a*) on the Easter Sunday. *Cend-lá*, then, i.e. *cena-lá*, non de capite sed de cena Domini dicitur, i.e. *cena-lae*, i.e. the day of Christ's feast and his apostles about him.

Maunday Thursday.—O'D. W. dydd Iou *cablyd*, Corn. duyow *hablys*, duyow *hamlos*, Br. Iou *gamblid*.—*Ed.*

CÉRCHAILL 'a pillow' i.e. *ciar-chail*, 'head-protection' (*b*). Vel ab eo quod est *cervical*. Or *the cer* that is there is from *cervus* i.e. a wild deer, and it is of his hide that the case for the feathers is made, and to this case, and to every other case, is (the) name *cail*. Aliter it was named from *cervix*.

See *Irish Glosses* No. 979. The gen. sg. *cercaille (comrad cennchercaille* 'a pillow-conversation') occurs at the beginning of the *Táin bó cuailgne*, the dat. pl. *cercaillib* in *Senchas Mór*, p. 126.—*Ed.*

CENDAID 'tame' i.e. *cen fid* 'without a wood', i.e. without a wood he was nurtured; or he is gentle as he does not go into wood or wilderness: cui contrarius est *allaid* i.e. *all-fid* i.e. he is nurtured *(allair)* in wood *(fid)* and in wilderness.

CUIL 'a fly', a *culice* Latine.

Cuil, gen. *cuilech*, a *c*-stem. is like W. *cylion* 'flies' 'gnats', = cognate with, not borrowed from, Lat. *culex*.—*Ed.*

COIC, i.e. a secret, ut Nédi mac Adnai (dixit) *Ní chualai coic nuin ol me no ol moin gaiar gair* "thou didst not hear an evil secret of me (*c*), O short-lived Caier"!

See *Gaire* infra.—O'D. *nuin* is explained 'evil' in H. 3. 18 (a ms. in Trin. Coll. Dub.) p. 61. The form *moin* 'me' is very curious: cf. perhaps Lith. *manèn*, and consider the O.W. *muin* (gl. meus) infra s. v. *Modebroth*.—*Ed.*

CARTIT i.e. a pin i.e. (in the) Pictish language, i.e. a pin on which is put its shank.

No doubt a loanword, for **gartit*, and, like W. *garthon* 'goad' Corn. *garthon* (gl. stimulus), Br. *garzon*, from Ohg. *gart*, A.S. *geard*, Goth. *gazds*.—*Ed.*

COTH i.e. food: *cothudh* i.e. sustenance. unde dicitur *mael-cothaid* i.e. a man[?] that sustains, unde est, in the Dialogue of the Two Sages, *for rem cothaid* 'in the progress of sustenance'.

Mael-cothaidh became common in Ireland as the proper name of a man. The *Dialogue of the two Sages* is still extant in H. 2. 16 [ms. in T. C. D.] and is, perhaps, the oldest Irish composition now in existence. It is said to be a disputation which took place at Emania in Ulster between Ferceirtne the poet and Néidhe mac Adna.—O'D. With *coth* (gen. *coid*, Sench. Mór, p. 190) cf. *παr-έομαι*, Skr. *pita* 'bread', Goth. *fôd jan*, '*feed*', *fod-eins* 'food'.—*Ed.*

(*a*) 'for their being purified.'—O'D.

(*b*) A and B have *ciar chail* .i. *ciar coimet*, which O'D. renders "*ciarchail*; *ciar* i.e. to keep". But this is nonsense: *coimet* here, as at *caile* supra, is the explanation of *cail*, and not of *ciar*, which I venture to put with Lat. *cere*-brum, and Goth. *hvair*-nei 'skull'. W. *cern* 'side of the head'. Bret. *kern* 'sommet de la tête' may also be connected.—*Ed.*

(*c*) 'I have not heard an evil secret'.—O'D.

CIMB i.e. silver. It was from the silver that was given (as tribute) to the Fomorians it received (lit. merited) its appellation. *Cimb* then, (has been) a name for every (kind of) tribute thenceforward, although it was the name (but) for silver *prius;* because it was so frequently given in great quantity *(a)* to the Fomorians. Unde dicitur in the Bretha nemed: *cimb* [*cimm* B] *uim olas n-uim i puincerni puinc* 'a tribute of bronze since I placed the bronze [?] in the notched balance'.

cimb is perhaps 'ransom-money' rather than 'tribute': cf. *cimbid* (gl. vinctus) Z. 1004, *cimbith* supra. p. 30, *cimbidi* (gl. custodias) Lib. Arm. 189, and the Gaulish *Cimbri* (gl. latrones), with which *Cimberius* is probably connected.—*Ed.*

COICENG 'an equal yoke' [?] i.e. *com-chuing,* because it is an equal yoke on both sides.

COING i.e. *com-ching* 'going together'. [?]

COIMMESS ..... [?] i.e. equal power on each side.

CUMLACHTAIG [*cumlachtaid* B] i.e. nomen for a young pig when he goes from his sty *(as a cru* B = *ácru* A) to suck, and seeks his dam to suck her teats *(b),* quasi *cum lacte ambulans.* Unde dicitur *cumlachtach* (is) the man, i.e. munificent, kindly, who gives something to every one. Sic porca suum suo largitur lac.

So O'Davoren p. 62: '*Comlachtaidh,* a name for a sucking-pig, i.e. he follows after his milk *(lacht)* i.e. after his mother, i.e. he remembers his milk'.—*Ed.*

CLAIRIU .i. division, inde est *leniud clairenn* i.e. prevention [?] of division and distribution.

B reads *leiniud clairend* .i. *tairmesc* etc. 'confusion of division, &c.—*Ed.*

CRUFHECHTA a carrion-crow.

Perhaps a poetical name meaning corvus (*crú*) praelii (*fechta*) *fecht* = O. W. *gweith.* O'Davoren, p. 63, has *cruechta* .i. *bodba,* in the plural.—*Ed.*

CUL 'a chariot', ut dixit Cúchulainn

> *Cul* a chariot—hardy was the order—
> In which I used to go with Conchobar;
> And *néit* was a name for the battle,
> Which I used to gain for Cathbu's son.

CUL i.e. a chariot, unde est *culgaire* 'the creaking of a chariot'.

cul = O. Slav. *kolo*: cf. Gr. κυλίω, A.S. *hveól,* '*wheel*' O.N. *hiól.* See *Culmaire.* infra.—*Ed.*

CUPAR (*caubar* B) i.e. an old bird [a kite?].

Perhaps W. *bar-cud.*—*Ed.*

CULIAN i.e. *culén* 'pup' i.e. a dog (*cú*) that follows (*lenas*) every one.

W. *colwyn* m.—*Ed.*

(*a*) Literally, 'for its frequency and for its quantity (with it which) it was given to the Fomori'. B has *doberthe i cis do fomorib* 'it was given in tribute to the F'.—*Ed.*

(*b*) O'D 'when he goes to suck and the dam refuses to let him suck her teats'.

brought it to Lugaid, and asked him whose was the head; and he said to them: "Put the end of the poet's wand upon it". This was done, et dixit Lugaid the Poet: "The tempestuous water, the waters of [leg. or] the whirlpool *(a)* destroyed Breccán. This is the head of Breccán's dog; and it is little of great", said he, "for Breccán was drowned with his people in that whirlpool."

After the description of the whirlpool B inserts the following: Brecan din cendaige án do huibh neill .l. curach accendach iter eirind 7 albain dochuiredar iaram forsan choire ni shin 7 rotasluigit uile imale 7 niterna cidh sciula orcne as, 'Brecan, then, a noble merchant of the Hy Néill. [had] fifty curraghs trading between Ireland and Scotland. They fell afterwards on that caldron, and it swallowed them (*ro-ta-sluigith*) all together, and not even news of (their) destruction escaped from it". To this, and not to the Maelstrom, Giraldus Cambrensis appears to refer in *Top. Hib.* It was situate between the Irish coast and the island of Rathlin, (Reeves, *Columba* 29 note: the Corrivrekin of Scott's *Lord of the Isles* and of Leyden's ballad lies between Jura and Scarba.—*Ed.*

Inver Béce is the ancient name of Drogheda, according to the Book of Lismore, p. 185.—O'D.

CUMAL ['a she-slave'] i.e. a woman that is grinding at a quern; for this was the business of bondswomen before the mills were made.

See Cuan O'Lochain's poem on the beautiful Ciarnaid, the *cumhal* or bondmaid of king Cormac mac Airt, and on the erection of the first mill in Meath near the hill of Tara. The best copy is in H. 3.3.—O'D.

CREPSCUIL ['evening twilight'] .i. *crepuscuil,* ab eo quod est *crepusculum* i.e. dubia lux i.e. nomen for vespers [evening time], ut dixit Colmán mac Léníne:

Rop tánaise triúin crepscuil	'It was at the second (hour) of strong twilight
cerd promtha Petair apstail *(b)*	The ... of trial of Apostle Peter *(c)*

COTUD 'a whetstone' i.e. everything hard [?], ab eo quod est *cotis* i.e. a stone *(lie)* i.e. a whetstone on which iron weapons are ground.

Cotud B = *cadut* A. cotut .i. a cote .i. lie for cid H. 2. 16. col. 97.—*Ed.*

CEINTICUL [*cintecal* B:] i.e. Welsh was corrupted there, i.e. *cenical,* [*cainecal* B]: it is to this then is the name of this thing among the Britons i.e. to wool *(d)* whereof they make a blanket *(e),* unde dicitur "thou hast made a *cenntical* [*cintecol* B] of it" etc.

This is the *Middle* Welsh *kenhughel* (*Laws*, i. 308), the Old Welsh form of which was probably some form like *contecul* (**con-tegulum* ?). All the other Welsh words cited in this Glossary are *Old* Welsh.—*Ed.*

CETICOL i.e. *céit* 'chewing', *tícol* i.e. raw dough.

(a) B has *Dobais dotrethan ardat mba brecan uisce no chaire.*
(b) This, substituting *crepscuil* for *creapscuil*, is the reading of B.—*Ed.*
(c) "Second only to *triuin* vespers (black twilight, strong twilight), was the mode of trial of Peter the Apostle." This has reference to Peter's denial of Christ, before the crowing of the cock."—O'D.
(d) do olaind cilices B 'of coarse wool'.—*Ed.* (e) 'winnowing sheets', 'coarse blankets'.—O'D.

Not in B. O'D. translates *céit* by 'first', which would be *cét*. The passage seems hopelessly obscure.—*Ed.*

COICETUL i.e. a singing together.

Qy. 'harmony'? W. *cynghanedd.*—*Ed.*

CUISIL 'counsel' i.e. that is Welsh, and Latin was corrupted there: quasi *consil*, ab eo quod est *consilium*. Inde dicitur "it is from, or by, thy *cuisil* ['advice'] it was done".

W. *cysyl*, Corn. *cusul, cusyl*, Bret. *kuzul.*—*Ed.*

Additional Articles from B.

CUAILLE ('a stake') .i. de an cual no caoile quam alia ('from a great faggot' (*ancual?*) or (it is) slenderer (*caoile*) *quam alia*').

O'D. leaves the words *de an cual* untranslated. The *an* may perhaps be intensive. As to *cual* see infra.—*Ed.*

CUMTUCH ('a covering') .i. cum togâ [ms. cumthoga] bis .i. co lend ('what is *cum togâ* i.e. with a tunic').

COMOS ('power') .i. compos .i. potensē *(sic)* no commes leis for cach no comes-rug*ud* coda doib. ('Or it has an equal respect *(com-mes)* for all, or an equal distribution *(a)* *(commesrugud)* of shares to them').

CUIRRECH a cursu .i. reid he. Cuirrec(h) im*orro* do rad fri seiscend .i. corra recait ind *(b)* ('it (is) smooth. *Cuirrech* also is applied to a marsh, i.e. cranes *(corra)* frequent it').

Usually written *currach*, and now applied to a marsh or fen where shrubs grow. Anciently it also meant a race-course. In this sense it was originally applied to the *Cuirrech Liffe*, now the Curragh of Kildare, which was never a moor, but was the field of sports belonging to the royal fort of Dún Aillinne, one of the palaces of the kings of Leinster. It was also applied in this sense to *Cuirrech chinn Eitigh* near Roscommon. See 4 Masters, A.D. 1234, 1397.—O'D. In chaillech reided *Currech* 'the nun that used to run (over the) Curragh' occurs in Broccán's hymn in praise of Brigít, l. 97, and here, according to Dr. Todd *(Lib. Hymn.* 67, note (*j*)), the scholiast says "*currech* a cursu equorum dictus est".—Currech a curribus, H. 2.16, col. 97.—*Ed.*

CUING ('a yoke') .i. on congbail dobir forna damhaib ('from the hold it takes of the oxen').

See infra s. v. *Essem.*—*Ed.*

CADAN ('a barnacle goose') .i. cae a dun no a inad .i. adbai qui [leg. quia] non apud nos semper manet no caid a faind .i. a cluim ('a quaw [?] his fort or his place i.e. (his) habitation, quia etc. Or pure *(caid)* his down *(faind)* i.e. his feathers').

faind = W. *pân* 'down'.—*Ed.* The *cadhan* visits the coast of Erris and Umhall between 15th October and 15th November. When he appears earlier, the natives believe that he brings storms and hurricanes with him. See 4 Masters, A. D. 960.—O'D.

CENDAIS ['bridle' ?] .i. fosaid on cind é. ['a staying from the head is it']

(*a*) Rather 'equal measuring'.—*Ed.* (*b*) I have transposed these two explanations of *Cuirrech*.—*Ed.*

O'D. has left this untranslated but cites O'Clery: *Ceannais* .i. fosaidh ón cheann .i. comhnaightheach on ceann: *cennais* 'gentle' occurs in Harl. No. 1802 fo. B.: rob *cennais* dia foranmain maelissu. Hence *cense* 'mansuetudo' Z. 1055.

CORRTHAIR ('a fringe') .i. cuirther fri hedach í no coraigther no co hor .i. co himel as dir a breith 7 cor dir innsen antaithmeach ('it is put to cloth, or it is ornamented, or *co or* 'to a border' it is right to bring it and it is right there to display it').

CARR ('a cart') .i. carn donither fair 7 dichn*ed* derid fuil ann ('a heap (*carn*) is made on it, and there is an apocope [scil. of *n*] there').

CUITHE ('a pit, *puteus*') .i. cua 7 te ut dicitur cuad coifid .i. fid cua co cae fas and.

gloss unintelligible to O'D and me.—*Ed.*

CAILL ['a wood'] a calle .i. semita terrarum [leg. ferarum ?]

CRUACH ('a rick') .i. coir a uach .i. a uactar 7 ised cid a ichtar no coirfuaigter í no carac ara tabair do carraib cuiccthe ('coir 'just' its *uach* i.e. its top and also its bottom. Or it is sewed round (*coir-fuaigther*). Or *carach* from the *cars* brought to it').

figuratively applied to a round hill or mountain.—O'D. W. *crug* m. 'a heap,' Corn. *cruc* (gl. collis) see infra p. 50, s. v. *crochcuit.—Ed.*

COLCAID ('a flockbed') .i. cail caid .i. coimed cad*u*sa i ar is la huaislib bis. ('keeping honour, for it is with nobles that it is').

Colcaid, which occurs in Z. 929, is of course from *culcita*, whence also Sp. *colcha* (from *culcta*) Fr. *coite, couette.* The O. Welsh *cilcet* (gl. tapiseta) pl. *cilchetou* (gl. vela), Z. 1083, now *cylched*, has like the Eng. *quilt*, got applied to the bedclothes.—*Ed.*

CLUIM ('feathers') .i. caol seim .i. ceil*id* in sroin ima mbi ('slender-small, i.e. it conceals the nose about which it is').

Occurs in Z. 929. W. *pluf* 'feathers' = O. W. *plum* in *plumauc* (gl. pulvinare) = Corn. *plufoc*, Br. *pluek* 'a pillow'. So W. *plufen*, Corn. *pluven* 'a pen'. All borrowed from Lat. *plūma*: otherwise in Welsh the *ū* would have been *i*: see Z. 118.

CAOLÁN ('a small gut') .i. aon is caile isin curp e ('it is the slenderest (*caoile*) thing in the body').

Coelán Gildas No. 78, derived from *cóel*, W. *cul* 'narrow'.—*Ed.*

CUAL 'a bier' [or faggot] .i. ona cuaillib bis inte asberur ('from the poles that are therein it is called') vel quasi gual .i. on gualaind ar is fuirre bis a *trom*ma ('from the shoulder (*guala*), for it is thereon its weight lies'). Vel quasi *caol* a *calon* Latine [leg. κᾶλον Graece.]

Cuall 'pole' = Lat. *caulis*, καυλός.—*Ed.*

CONTRACHT i.e. a contractio .i. comdroch .i. malum .i. comolc ('very bad').

'a curse or imprecation' O'D. Gael. *Condracht ort*, a form of execration.—*Ed.*

COGAD ('war') i.e. com-cat(h) ('mutual war').

O.Ir. *cocad* gen. *coctha.—Ed.*

CULLACH ('a boar') .i. colach ('incestuous') .i. ar met a chuil .i. bi la math*air* 7 la siair 'from the greatness of his *col* 'incest,' i.e. he cohabits with mother and sister'.

Caullach (gl. porcus) Z. 777.

CNU ('a nut') .i. cainiu ('fairer') .i. millsi oldati na toraid aile ('sweeter than are the other fruits').

Cognate with Lat. (c)*nux*, O.N. *hno-t*, Eng. (h)*nut*. See Lottner, Kuhn's Zeits. vii. 187.—*Ed.*

COL ('incest') .i. a nomine caligo [.i. dorcadas, MacFirbis].

Col, gen. *cuil* (gl. piaculi) Milan. As *mălus* is connected with μέλας, so *col* may be cognate with *kâla*, *cāligo*, *squalor*, κελαινός.—*Ed.*

CRINDA ('wise') a nomine graeco a crimenono (κρινομένω) i.e. judice.

Still living,—O'D. See *Caill crinmon* supra.—*Ed.*

CLU ('fame') a nomine *Clío* [Κλειώ] i.e. fama.

Still a living word for 'character' O'D. W. *clod*, Corn. *clos*, Skr. *çravas*, Gr. κλέος. Lat. *cluo*, *in-clutus*, Goth. *hliuma* ἀκοή.—*Ed.*

CLEIRECH a clericus i.e. electus.

Occurs supra, p. 33.—*Ed.*

CUAD a cuas i.e. vacuus [.i. folamh, Mac Firbis.]

Qy. a blind nut? O'Clery explains *cua uinne* .i. *cna cáocha*. 'blind nuts'.—O'D.

CALPDA .i. calpoda .i. bonus pes vel pedess.

In B col. 20 we find Calpdae .i. do anmaim in fir diambu a gae la cormac i tig mid-ch*uarta*. Aliter colpdae .i. calp cend isin duil feda mair. Colpdae .i. don chiunn bis fair rohainmniged .i. in loiscend .i. cu cnamha.—*Ed.*

CONDUD 'firewood', quasi cannud a verbo candeo .i. caleo.

W. *cynnud*, Corn. *cunys*, M.Br. *quenne(u)t*, Cath. 113, now *keûneûd*.—*Ed.*

CLAS graece claisin [κλάσις] .i. divisio.

clas .i. claisceadal no ceol no canntaireachd, O'Clery.—O'D. *Clais* supra, p. 35.—*Ed.*

CAC 'ordure' a nomine cacon [κακόν] i.e. malum no dolum.

Better *cacc* = W. *câch*, Corn. *caugh* (in *caugh-was*), Br. *kac'h*. Gr. κάκκη, κακκάω, Lat. *caco*.—*Ed.*

COMAD [partnership?] a verbo comedo.

comaidh 'partnership' Egerton 88. C. 2464, O'D. Supp. to O'R.—*Ed.*

CLAR 'a table' a nomine clarna i.e. mensa.

clár = O.W. *claur*, pl. *cloriou* (gl. tabellis). As to *clarna* cf. *clarnus* i.e. discus vel mensa, Du Cange.—*Ed.*

CUIRRICH a curribus .i. fich carpait ('the running [lit. contest] of a chariot').

CAIRE AINSIC ('the undry caldron') .i. anaisc .i. iarsinni aisic*es* a dlig*ed* do gach æ no anscuithe .i. neamscuithe .i. gan toichned dog*rés* ('*an-aisc* .i.e.

because it returns (*aisces*) his right to every one. Or *an-scuithe* ['unremoved' *(a)*] i.e. *neamh-scuithe* 'not removed' scil. from the hooks, i.e. without ever ceasing' *(b)* scil. from boiling.

See the *Senchas Mór* pp. 40, 46, 48, *Battle of Magh Rath* p. 51. The etymology from *an* and *sicc*, borrowed from *siccus*, seems correct.—*Ed.*

COACH .i. ruath[ar]—('an onset') ut est coach diarmada [de breg barainn] 7 rl. ('Diarmait's onset etc').

'a skirmish' O'D. But cf. W. *rhuthr*. The dat. pl. *ruathruib* is translated 'incursions' in *Senchas Mór* p. 227.—*Ed.*

COIMGNE ('synchronism') .i. coimegna geana naneo*lach* .i. fis cech righ rogabh acomaimsir fria araile ('*coimegna geana* [?] of the wise i.e. knowledge of every king who was contemporaneous with another').

coimgni .i. senchas, O'Davoren.—*Ed.*

CAI .i. conair ('a way').

caoi is still living in Connaught.—O'D. *cae* 'road', also *cói*, is from the root KI, whence Gr. *κίω*, Lat. *cio, cieo, citus*: and in Cornish *ke* 'go thou', pl. *keugh* 'go ye', Bret. *ké* 'go thou', *kît* 'go ye'.—*Ed.*

CA .i. tech ('house') unde dicitur cerdcha .i. tech cerda ('an artizan's house').

cérdcha, pronounced *céarta*, is a living word for 'smithy'. O'D. *cerddchae* (gl. officina) Z. 70, cerdcha (gl. fabrica) *Ir. gl.* No. 218.—*Ed.*

CRESCA .i. tech cumang ('a narrow house').

applied to the house in which Christ was born. *Cái* no *ca* .i. teach. dearbhadh air sin mar a deirthear *creascha* risan teagh ina raibe Muire oidche gheine Iosa etc. O'Clery.—O'D.

CULMAIRE .i. saor denma carpait ('an artificer who makes a chariot').

see *Cul* supra, p. 39.

COBTACH .i. fer dliges fiacha ('a man that owes debts').

CRÓ .i. bas ('death') ut dixit corbmac nirbo flaith um cri comcro ('There was not (*c*) a prince in my heart till my death').

Probably Cormac mac Airt, king of Ireland in the 3rd century, who was believed to have been converted to Christianity.—O'D. The quotation is from a quatrain cited in H. 3. 18. p. 66: Peccad buan ollbrath cach bí. Nirob flaith im crí com cro. im doenacht a maic de bí. Cid tú bud rig ni bo ro; and the fact that this quatrain begins with a word borrowed from Latin renders it unlikely that it was composed in the third century.—*Ed.*

CAINCELL a cancella .i. cliath ('hurdle').

CRAND-CAINGEL .i. crann cliath andsin .i. cliath isin crann et*er* laocha 7 cleirc*i* fo chosmailes rombui fial tempuill ar is cliat(h) a ainm cona fochra claraid ut dicitur crocangel .i. crocliat(h) ('a beam-hurdle there i.e. a hurdle in the beam between laymen and clerics, after (the) likeness of the

(*a*) cf. W. *yegoad* 'a going or starting aside'. (*b*) 'without fasting always' O'D.
(*c*) O'D 'I was not'; but this would be *nirbá*, Z. 480, or *nirpea*.—*Ed.*

veil of the Temple. for *cliath* is its name with its *fochra claraid* (?), ut dicitur *cro-chaingel* i.e. *cro-cliath'*).

"Iter *cro-chaingel* 7 altóir drommo lias", Lib. Arm. 16 a. 2.—*Ed.*

Caingel from Lat. *cancelli*, like the Eng. *chancel*. Mac Firbis writes in marg. *cancelli laitisiocha no cliatha* 'lattices or hurdles.'—O'D.

CENDAITE ('a last bequest') .i. cend-laite .i. laithe cinaid in duine ('the day of a person's fate').

See *Cogadh Gaedhel re Gallaibh* ed. Todd p. 200: mo bheannacht do Dhonnchadh ar mo *cheinnaiti* d'ic tar m'eis 'my blessing to D. for discharging my last bequests after me'. O'Clery remarks that the word has lost an *l* ['*luis* tobeanadh as an bhfocal so ceannlaithe'].—O'D.

CELT .i. vestis .i. edach ('raiment'). Decelt .i. brat 7 leine ('a cloak and a shirt').

In col: 21 we find Celt .i. cech ditiu unde dicitur de chelt .i. de ditiu. The Highland *kilt* is a corruption of this.—O'D. The root seems to be CAL v. supra s. v. *Cel* p. 40. —*Ed.*

CUIF .i. tulcuba ('a cup').

CAM .i. comland ('a conflict').

'Lignum contensionis quod vocatur *caam* apud gentiles' Lib. Arm. 13 a, 1. This is the Mid. Lat. *campus* 'pugna duorum', whence Ohg. *kamf.* see Diez, E. W. .i. 107.—*Ed.*

CAIMPER .i. comlainnte[ch] ('a champion').

From the foregoing. Ohg. *kamfjo*, Nhg. *kämpe*, A.S. *cempa*, O.N. *kappi.*—*Ed.*

COCHME .i. ballan ('a vessel') Cochmine .i. ballain becca ('small vessels').

CAUBAR .i. cubearr .i. err iach.

'A raven' O'D. *sen-én no én sen* 'an old bird' O'Clery. sed qu. see *Cupar* supra.—*Ed.*

CARR .i. gai ('a spear'). Diceltair .i. crand gai cen iarn fair ('a shaft of a spear without (the) iron upon it'.)

CERB .i. argad ('silver').

Possibly Skr. *çubhra* from KVABH-ra.—*Ed.*

CUACH NAIDM .i. tuag dunad.

'a shoulder-knot' O'D. sed qu. *Tuag* is an axe and also a bow. In H. 3. 18. p. 67, we have *Cuachnaidm* .i. tuadnaidm. *Cuachdunad* .i. tuadhdhunad.—*Ed.*

CUINSI .i. drech ('a face') ut dicitur cid cnedach a cuinsi cucht ('though scarred is her face, *cuinsi* (and) form.)'

'though scarred is the image of her face' O'D. cf. O'Davoren: *cucht* .i. *cuinsi* 7 *cruth* 'face and form'.—*Ed.*

CERA .i. in dagdae ('the Dagdae').

Vide supra s.v. *Brigit.*—O'D. If the *Dagdae* was a god (and in H. 2. 16. col. 99 the glossographer explains the word by *dagh-dia* 'good god') *Cera* may come from the root KAR, and be connected with the Latin *cerus* 'creator', *Ceres* etc.—*Ed.*

COIBCHI .i. cendach ('buying') ut dicitur tulach na coibche an oenach tailte*n* ('Market Hill' 'hill of the buying' at the fair of Teltown (in Meath')

CRUITH .i. cailg no glic no crodæ ('subtle' or 'cunning' or 'brave'), ut est—

A mail duin [á máil-duin]
inad beraind frit aruin
frimodrubairt cailg coeruith
rodamair dula for buith

(.i. for baois, D. Mc.F. H. 2. 15). O'D. left this quatrain untranslated, and I cannot supply the defect.—*Ed.*

CUINDFIUCH .i. fas ('void') .i. cuinnfiuch ni co cet chura ('every contract is void but the first contract'.)

See *cuinnbech*, C. 1401, 2766.—O'D. *cuinnbech* .i. *fas*, O'Davoren.—*Ed.*

CUIG .i. comuirle ('counsel') ut alius dixit.

should be *cuic*: cf. ní chualai *cuic* nuin.—*Ed.*

CAILLECH quasi cailnech no caol a luach .i. screpul. no caillech .i. cail comet 7 do caillig cométa tige as nomen ('or slender *(caol)* her value *(luach)* i.e. a '*screpul*'. Or *caillech* i.e. *cail* 'to keep', and for an old woman that minds a house it is *nomen'*).

CATHLOC ('Catholic') din ab eo quod est universalis .i. catolica .i. coitcenn ('common').

CAISIL .i. cís .i. ail chísa .i. cis dobertha o feraib er*enn* cossinlucsin.

occurs supra, p. 32.

CREIT(H)IR .i. sithal no ardig no tulchuba ('a goblet(*a*) or chalice or cup') , ut est dodaile(d) fim a crethir ('drink was distributed in a cup' (*crethir*).

So O'Davoren, s. v. *Criathar*. From *crātēra*, whence also Fr. *cratère*, Eng. *crater*.—*Ed.*

CÁNÓIN ('canon') ar is cáin innud cain ('for what it says is *cáin* 'true' 'pure').

CACAID .i. comadas ('meet, right') ut dicit ciaran

Buain guirt riasiu dob abaidh	To reap a cornfield before it is ripe,
cair in cacaid(*b*) a ri rind	I ask(*c*), is it right, O king of stars?
is in long*ad* riana trat(h)	It is eating before the time:
in blat(h) do choll o bi finn.	[It is plucking] the blossom from a hazel when it is white.

From a poem attributed to S. Ciaran of Cluain-mac-nois, who died at the age of 33, Sept. 9, A. D. 549. It is fabled that his death was caused by the prayers of the other saints of Ireland, who envied him his fame for sanctity and miracle-working. The poem was composed to counteract the effect of their prayers, or at least to complain of those who wished to cut short his life before he had produced fruit worthy of his ministry.—O'D.

(*a*) Rather 'a bucket' (*situla*).—*Ed.* (*b*) Ms. cagaid. (*c*) literally: *quaere*.—*Ed.*

CUIRETHAR .i. cuire-athar .i. at(h)air cuire.

Obscure: referred by O'Flannagan to Lat. *curator.*—*Ed.*

CRUIMTER ('a priest') .i. cro imbi ter .i. cro oga mainib 7 cro ima imrad (*a*) 7 cro ima bret(h)ir 7 ima gnim ('a *cro* round him (*imbi*) thrice (*ter*) i.e. a *cró* (a bar) at his treasures and a *cró* round his thought and a *cró* round his word his deed').

CONLE .i. coblige ('copulation').

CERMNA 'a hare' [?] .i. cu cíar bis isin muine ('a brown hound which is in the brake').

O'Reilly has "*cearmna* 'a cutting' .i. *gearradh* o. g". But qy. did he mistake *gearradh* for *gerfhiadh* 'a hare'? O'D.

[In B are also the following, which O'D has not translated:—]

CAMMON .i. aris cam noda ain.

CAUNNA ('a moth') .i. cu finda ('hound of hair') .i. ar a met loites intétach ('for the extent to which it devours the raiment').

So O'Clery:—*Canna* .i. cu-fhionna .i. leadhmann [= Manx *lhemeen*] mar ata beathadhach beag bhios a bfionnfadh edaigh.—*Ed.*

CETE a coitu, vel quia ibi equi cito currant.

ceite .i. *aonach* 'a fair' O'Davoren, p. 66 .i. *faithi* (leg. *faithce*) ib., p. 69.—*Ed.*

CLE ('left hand') a clypeo.

In H. 2. 16. col. 95: *Clæ* a clepio ipsa enim levat clepium ensem faretrum [leg. pharetram] et reliqua onera ut [sit] expedita dextera ad agendum: *clé* .i. claon ('obliquus') O'Clery.—*Ed.*

CEU graece ceus .i. nubs unde bit(h)ce quod incerta et immobilis est.

cé .i. céile 'a wife' O'Clery: *bithche* is 'this world': *cé* .i. talamh, O'Clery, and v. *Etarce* infra.—*Ed.*

CEIR a cera.

céir 'wax', Manx *kere* = W. *cwyr*, Corn. *coir, cor*, Bret. *coar*, κηρός.—*Ed.*

COSC a coasc.

'to check', 'correct', 'chastise' O'D. Supp. *Cosg* .i. teagasg, O'Clery: Manx *custey*, W. *cospi.*—*Ed.*

CUBACHAIL quasi cubiculo .i. inad cumang ('a narrow place').

'a bedchamber', 'a cell in a monastery', O'D. Supp. *cubhachail* .i. leabaidh, O'Clery. W. *cufigl.*—*Ed.*

CONDOMAN .i. comhdoman .i. comdomnaigti.

I cannot explain this. See infra, s. v. *Domnall.*—*Ed.*

CARNA .i. car cech mbrisc ('everything brittle') Carnae .i. car nue ('brittle-new') .i. cera nua ('fresh blood') is brisc uair is bruithi ('it is brittle when it is boiled') aris rigin intan is feoil ('for it is stiff when it is raw

(*a*) O. W. *amraud* Juvencus, 18.—*Ed.*

flesh') feoil .i. fo fuil ('under blood'). Mandac quando manducatur. Manic intan is lamaind is ainm ('when it means 'glove' it is a noun') ab eo quod est manica.

carna .i. feoil 'flesh' O'Clery, is doubtless a formation from a stem identical with that of the Latin *caro*, viz. *caren*, which Curtius, G. E. 143, assumes to have been shortened from *carven*, sed qu.—*Ed.*

CUNNRATH .i. cuma do rathas ('equality of security') .i. rat(h) dessiu 7 rat(h) anaill ('a surety from this and surety from that').

'a contract' pl. *cundartha, cunnartha* O'D. Suppt.—*Ed.*

CAINDEL a candela .i. on cainnill ('from the candle').

gen. *cainle*. O.W. *cannuill*, now *canwyll*, M. Bret. *cantoell*, Corn. *cantuil*. See *caindelbra* supra p. 35.—*Ed.*

CROCHCUIT ('a cross bit') .i. croc(h) cach nard 7 cach nind. cuid aesa ai(th)-regdæ indsen ('*croch* every thing high and every top: the share *(cuit)* of penitents this').

With *croch* 'high' cf. *croich*. i. uachtar bainne 'cream', O'Davoren p. 69, *cruach* 'acervus', O.W. *cruc* (*cruc maur*, Nennius), now *crúg* 'acervus': Glück compares Lat. *crux, cruc-is*.—*Ed.*

QUARTA LITTERA.

DOMNALL i.e. *doman-nuall* i.e. the celebrity *(nuall)* of the world *(domain)* about him. Or *Domnall* i.e. *doman-uaill* i.e. pride of (the) world about him.

Domn is from the same root as the Latin *dominus*, [Skr. *damana*], and the last syllable *all* (a common termination of the proper names of men) is the adjective *all* 'great', 'mighty', 'noble'.—O'D, identified by Siegfried with the Skr. *arya*. The *domn* is possibly = Gaulish *Dubnus* (Glück K.N. 68, O.Welsh *Dubn)* with which Glück connects the Goth. *diup* 'deep'. But I would rather follow Siegfried in referring it, with *Dumno Domnos* in *Dumno-rix, Verjugo-dumnus,* Δομνοκλειος and the O. Ir. *coimdemnacht* (gl. dominatus), *comdemnigedar* (gl. dominatur), to *dominus, damana.—Ed.*

DIARMAIT a man's name, .i.e. *di-airmit,* there is no *airmit* i.e. injunction upon him.

di is the privative particle, which Glück sees in the Gaulish *Di-ablintres.* From *airmit* comes a verb which occurs in the Tripartite Life, and is curiously mistranslated in Mr. Skene's *Chronicles of the Picts and Scots,* p. 17.—*Ed.*

DUTHCERN [*Duithcernd* B, 'niggardly' 'churlish'] .i. *di-shuithcern,* 'not *suithcern* i.e. not *suith* i.e. not *sochla.*

Sochla is said to mean 'good' in O'D. Supp. Here O'D. guesses it to be 'happy'.—In B *suith-cernd* is glossed by *tiodlaicthe* 'given'. O'Clery explains *doithchearnas* by *dochearnas* .i. *dothiodhnacal no droicheineach.—Ed.*

DISS [*Dis* B] 'puny', 'weak' ab eo quod est *dispectus* i.e. feeble, insignificant.

Dis .i. dearoil, O'Clery.—*Ed.*

DENMNE [*deinme* B] i.e. *di-* for negation, i.e. *di-ainmne* 'without patience'.

O'Clery has *Deinmne* .i. luath ('swift') no deithbhireach ('hasty'): *ainmne* Z. 1042, (gl. patientiam) Z. 1045.—*Ed.*

DISCREIT .i. discretus locus [.i. log discreitech B].

a hiding place P.—O'D.

DOTCHAID [leg. *Dothchaid?*] .i. *dí-thacaid* 'without riches or prosperity'.

Re-occurs infra. B has *dotced* .i. *di-toiced*: *dodchad* 'infelicitas' Z. 606.—*Ed.*

DIUMUSACH ['haughty'] i.e. *di-amusach* 'he brings not a soldier (*amus*) to (do) anything, but seeks to achieve [?] it alone.

Diumm*u*sach .i. di-amm*u*sach B. *diummussag* (gl. superbus) Z. 1051.—*Ed.* Hence the name Dempsy.—O'D.

DIUTHACH or DIUTHANN nomen doloris which is produced by rubbing thy two thighs in travelling.

After this article B has Dairmitiu .i. diairmitiu .i. nemairmitiu.—*Ed.*

DÁL .i. 'a division', inde dicitur Dál Ríata and Dál nAraide.

So Beda, *Eccl. Hist.* lib. i. c. i.—O'D. Hence the verb *fo-dlat* 'discernunt' Z. 33, where he compares the W. *daul* (?) W. *dol*, a dale.—*Ed.*

DABACH ['a tub'] i.e. *dé-oach* 'two-eared', i.e. two ears (handles) upon it, for there used to be no handles on vessels at first.

cf. *caile dabhca* (gl. famula) and *dabach* (gl. caba), *Ir. Glosses*, Nos. 158, 277.—*Ed.*

DOMAN [*Dommun* B] 'the world' .i. *dé-oman* 'double fear' i.e. fear of death and of hell. *Doman* i.e. *dimain* 'vain', from its transitoriness. *Doman* (quasi) *deman* for its covetousness. *Doman* i.e. *de-main*, two wealths are ... through it (*a*) i.e. heaven and earth.

DÍRE 'a fine' .i. *dí-aire* 'two distinctions [?] to nobles for their nobility, or *digalre* 'compensation' (*b*) .i. *di-er rithe* (*c*) 'two ..... that were given to nobles for their nobility.

O'D reads *di erridhe*, and translates these words "two payments made": *díre* is the W. *dirwy* f.—*Ed.*

DÍGAL ['vengeance'] i.e. *nem-gal* 'non-crying' i.e. the crying ceases [*anad, antaid* B] of every one for whom is wrought revenge [*digabail* 'diminution' B] of wretchedness *(d)* : *di* at one time is negation, at another, augmentation (*e*). Aliter *diagal* i.e. lamentation with the one party and weeping (*gol*) from the other. *Diagal* then i.e. *dé-gul* 'a double cry'.

dígal is the Welsh *dial* 'vengeance', The word *gal, gol, gul* 'cry', 'wail' is from the root GAL, GAR, Skr. gṛī, (Beitr. V. 223). The word translated 'of wretchedness'—*aprainde*—seems the gen. sg. of a deriv. from *apprinn* which is thus explained in H. 2. 16, col. 89 : graece aporea (ἀπορία) .i. egestas latine dommatu .i. is dometu na dernad. O'Clery, too, has *aprainn* .i. olc ('evil'), *aprainn* .i. truagh ('wretched'), *dioghal aprainne* .i. dioghal truagh. O'Donovan read *a phrainde*, translating 'of his dinner'.—*Ed.*

DIE i. e. a day; inde dicitur *olc die* i.e. a bad day : *die*, then, from *dies* [leg. *deus*], for it is from gods (*déib*) that the pagans used to name their days, ut est dies Jovis, dies Veneris. *Die* also (means) lamentation, ut Colman mac hui Cluasaig dixit :—

A heart without sorrow is not good;
Dead-sick is every one who is weeping (*f*) :
(For) the son whom they rejected to the west of Cliu,
(I am) in grief for Cuimine.

(*a*) O'D omits to translate *conagair trit*, for which B has *atcotar trit*.—*Ed.*
(*b*) *digallre* in Z. 742 is explained 'defectus morbi' 'sanitas' *sed qu.*—*Ed.*
(*c*) *di er rethe*, B.
(*d*) '*Digal*' 'digestion' .i. *nem-ghal*, the allaying of the appetite of every one who digests his dinner'.—O'D.
(*e*) *di* cach la cein is diultad alaill is aidbliugud B.—*Ed.*
(*f*) B has *Nimaith cridhe ce (n) chie mairb teim coich be a dís inna roimdatar iarcliu óa beo iar cummeniu.*—*Ed.* The words *conit fas iar cuminiu*, interlined in A, mean 'which is a wilderness after Cuimine'.—O'D.

See Todd *Lib. Hymn.* 71 et seq.—*Ed.* Cuimine was the poet's fosterson.—O'D. *Die* 'day' is written *dia* by O'Clery. W. *diau* 'days'.—*Ed.*

DETHBIR [*Deitber* B] 'lawful' i. e. *di-ath-bir*: *di-* 'not' across the *ath-* for *cath* ('battle') : *bir* 'a word', there will not be logomachy about it (*a*).

dedbir Z. 606,—*deithbhir* .i. dlightheach, O'Clery.—*Ed.*

DINIM [*dinnim* B] .i. *di-shním* 'without fatigue', i.e. there is no fatigue about it.

'untiredness' guesses O'D. O'Reilly glosses *dinnim* by *dereoil* 'feeble', which makes one think of W. *dinwyf.—Ed. Snímh* means either 'sadness' or 'spinning' (cf. *νῆσις*, for *σνῆ-σις*?)

DÁSOCHT [*dasacht* B] 'madness' .i. *dí-socht* i. e. is not silent. Or *dasocht* i. e. *di-osacht*, it is not at rest, but [going] from place to place, both as to motion and speaking.

Dásacht 'insania', Z. 771, *dásachtach* 'insanus', Z. 777.—*Ed.*

DOSS i.e. a name of a grade of poets i.e. from his resemblance to a bush *(doss)*. The *fochloc* is a *doss* in the second year, i.e. (there are) four leaves upon him : the *doss* has four (to accompany him on his visitation) in the territory.

doss was the name of a poet of the third order.—O'D. He had 50 stories, *Senchas Mór*, 45.—*Ed.*

DIBURDUD [*Diburtud* B] i.e. *dibrú aited* 'expulsion of vengeance' (*b*), i.e. the end of the *eric* (is) this, i.e. fosterage on friendship [?] so that there be no evil-mind [ill-feeling] afterwards.

Similar glosses occur in H. 2.16 col. 101 : Diubrudath .i. dibru aeited broc debta. Dibruted dibru aited. niargairi in mbroc debta. *Diburdud*, translated 'compensation', occurs in *Senchas Mór* pp. 230, 232 : cf. the verb *diubraitir* 'full satisfaction is made', O'D.'s supp. to O'R. *Cinadus*, translated 'friendship', seems a derivative from *cin* gen. *cinad* 'fault' 'crime'.—*Ed.*

DOBRITH .i. *dobur* and *ith* i.e. water and corn : this is (the) allowance of people of repentance and penitence.

O'D guesses 'gruel' or 'pottage'. O'Davoren p. 79, also explains *dobrith* as a compound of *dobur* and *ith*. 'Or', he says, '*bir* 'water' in the British and *ith* 'corn' in the Gaelic. And it is to this that the author's mind was directed (when he said) that it was not easier for him to be a week (living) on corn and on water than to be fasting two (days) till night every month of the three months'.—*Ed.*

DOBUR, i.e. two things it signifies (*c*) : *dobur* first, is water, unde dicitur *dobarchú* i.e. water-dog, i.e. an otter. *Dobar* also everything dark (*d*) i.e. everything opaque : *do-* a negative and *pur* from [Lat.] *purus* i.e. transparent. *Dobur* then i.e. *di-phur* i.e. impure i.e. impure or opaque.

DEDÓL 'twilight', i.e. *dé-dhúal* .i. belonging (*dúal*) to night and belonging *(dúal)* to day, i.e. so that it is light mixed of darkness and of light.

(*a*) O'D translates the particle *ath* as if it was *áth* 'a ford' which of course makes the passage greater nonsense than it is.—*Ed.*

(*b*) O'D read *dibru saitud* .i. *diubru aidiud*, and translates 'the rendering of full satisfaction'.—*Ed.*

(*c*) *fordingair* 'so-called'.—O'D.

(*d*) In O'Davoren's glossary, p. 73, s. v. *Dubh*, *docha* should doubtless be *dorcha*.—*Ed.*

Dedól, i.e. *dia-dhual* i.e. two goodly distributions to God, actual and theoretic (corporal and spiritual works).

huan cetnu dedol ind laithi (gl. a primo crepusculo) Milan, *remdedoldae* (gl. antelucanus) Z. 731, *remdedólte* Z. 84.—*Ed.*

DROCH .i. everything bad: ut est *droch-ben* 'a bad woman' or *drochfher* 'a bad man'.

W. *drwg*, Corn. *droc.*—*Ed.* Only used now as the first element of a compound —O'D. The dat. pl. *drochaib* occurs infra p. 61.—*Ed.*

DRAC i.e. a *dracone* quasi *dracc* i.e. fire or anger.

Drag .i. teine ('fire') .i. fearg ('anger'), O'Clery.—O'D.

DREND 'a quarrel', unde dicitur *drennach* 'quarrelsome': *drenn* also is 'rough', unde dicitur *aindrend* i.e. a mountain.

So O'Davoren, p. 73: drenn .i. debaid ut est nis dring drenga 'he did not fight fights', whence it would seem that there was a second form *dreng*: cf. *Asgland* and *Asglang* supra.—*Ed.* *Drenn* 'rough' frequently enters into topographical names.—O'D.

DEL [*Deil* B] .i. a cow's teat, unde dicitur in the *Bretha nemed* 'until there are to him two milks of teats' (*a*), aliter *dalta* ('alumnus') *dádel* i.e. son of two cows.

'fostered on the milk of two cows' O'D. *del* = Gr. θηλή, Ohg. *tila*. Hence apparently *delech* 'a milch cow' *Senchas Mór*, 64 and cf. *dedel* 'a calf', infra p. 61.—*Deala* .i. sine no ballán ('a teat or a milkpail') O'Clery.—*Ed.*

DELIUGUD 'distinction' 'separation' i.e. *deliugud* of the (one) thing from another, as teats which are named *delai* [*dela* B] are separated. (Or) *deliugud* i.e. *de-ailicad* 'two divisions' [?]

cf. Eng. to *deal*, Nhg. *theilen*.—O'D.

DITHREB 'a wilderness' i.e. to be without a house (*treb*) or without an inhabitant [*trebaide* A, *trebad* 'ploughing' B] there.

Hence *dithrebach* 'eremita'.—O'D. W. *didryfwr*.—*Ed.*

DISERT [*Disiurt* B] 'a desert' i.e. *desertus* locus [.i. locc fássaig B] .i. a great house (*b*) (*ro-both*) there before.

B adds *cia roderacht nunc* 'though great bareness now': *deracht* 'to strip' O'D. supp. to O'R. cf. δέρω, Skr. dṛī 'findere', Goth. *ga-tair-a*, Eng. to *tear*.—*Ed.*

DROICHET 'a bridge' i.e. every one passes over (*doroichet*) it from one side to the other of the water or the trench. *Droichet*, again, i.e. *droich-shét*, i.e. a straight road, for *droch* is everything straight i.e. unstraightness is not fitting for it, so that it be not slippery. Or *droch-shét* a bad road, from its badness.

Manx *droghad*.—*Ed.*

DESHRUITH [*dessruith* B] 'insignificant' [?] i.e. *di-sruith*, not a *sruith* 'senior', dignified person'.

(*a*) 'until he is to get the milk of two teats'.—O'D. (*b*) 'there were people'.—O'D.

B adds *no dessruith* .i. *brethem* ('a judge'). *unde dicitur ambrethaib neimeth* ('in the *Bretha Nemed*') *derrith* (leg. *desrith ?*) *fial filidh* ('a generous judge to a poet'): *sruith* is the O.Welsh *strut*, pl. *strutiu* Juvencus, p. 6.—*Ed.*

DEME .i. *teime*, i.e. *teim* [*tem* B] is everything [dark or everything] black, unde dicitur *temen* i.e. darkness *(a)*. *Deme* then for the darkness of night.

From *deimh* 'tenebrosus'.—*Ed.* Cognate with Eng. [and A. S.] *dim*.—O'D.=O.N. *dimmr* (*dimma* tenebrescere).—*Ed.*

DEMESS 'a pair of shears' i.e. *mess déde* 'edge of two things there i.e. two knives with it. Or *demas* i.e. *dé-em-as* 'two handles from it' [i.e.] from its two knives (*b*). Or *mes* i.e. 'edge', ut dicitur *Mes-gegra*.

Manx *jeuish*.—*Ed.* Mesgegra [Messgedra B] was a hero of Leinster, slain by Conall Cernach.—O'D.

DOMMAE 'poor' (*c*) i.e. *de-sommae* 'unwealthy'.

Hence *dommetu* 'poverty' Z. 272: cf. *sommae* 'dives' Z. 727, and Lib. Armach. 18*a*, 2.—*Ed.*

DUBACH 'sorrowful', i.e. *di-shubach* 'uncheerful', i.e. *dí* for negation, *dé*, or *du* or *do* for negation.

See Zeuss, G. C. 832, 833.—*Ed.* Still in use, opposite of *subach*.—O'D. Manx *doogh*.—*Ed.*

DUILBIR 'cheerless' i.e. *di* for negation.

Still in use: opposite of *suilbhir* 'cheerful'.—O'D.

DULBAIR 'not eloquent' i.e. *do-labair* 'ill-spoken', *di-shulbair* not *sulbair* 'eloquent', not *so-labair*.

Sulbair, whence the verb *sulbairigim* 'bene loquor' Z. 833, 586 = O. W. *helabar*.—*Ed.*

DIMSE 'ugliness' [?] i.e. *di-maisse*.

Dimsi is the reading of B. cf. *dimess* 'contemtio' Z. 832. The *diuire* of A is obviously wrong.—*Ed.*

DOTHCHAID 'poor' [?] .i. *do-sothchaid* i.e. not *sothchedach*, 'not wealthy'.

A here is quite corrupt: cf. *dothchaid* supra p. 49: cf. the adjectives *sothcedach*, *dothcedach*, Senchas Mór, p. 40—*Ed.*

DONÆ [*Dona* B] 'wretched' i.e. *dí-áne* i.e. to be without *áne* 'wealth'.

cf. *sona ocus donai*, Senchas Mór, 40: Manx *donney*.—*Ed.*

DAIR-FHINE i.e. Corco-laigde i.e. the tribe of Daire Doimthech, for it is from him they have sprung.

is uad rochinset B. *Corco-laighdhe* is a territory in the S.W. of the county of Cork, extending from Bandon to Crookhaven and to the river of Kenmare.—O'D.

DUARFHINE, a name for the poets, i.e. tribe of *duars*, *duar*, then, is a word. *Duar-fine*, then, the tribe who are for arranging, i.e. words. *Duar* also, is a name for a quatrain, ut dicitur in the *Bretha nemed* 'cia duar donesa nath', i.e. the quatrain that is most excellent for the panegyric. [no is airdercae B].

(a) unde dicitur *temel ? temen* B.—*Ed.* (*b*) O'D read *de-scin* for deg-scin. (*c*) 'Scanty' or 'scarce'.—O'D.

A (and O'D follows A in this) puts this article under *Dairfine.* B., however, has the distinct article *Duarfine.—Ed.*

DIAN-CÉCHT a name for the sage of the leechcraft of Ireland, i.e. *dia na-cecht,* 'god of the powers': *cecht* then is a name for every power. Diancécht i.e. deus salutis i.e. of health. Diancecht then is the god of health, ut dixit Néde mac Adnai *cechtsam dercca aithscenmaim ailcne (a)* 'we have mastered eyes with a pebble's rebound'.—*ailcne* i.e. a small splinter which flew [?] from the stone and struck his eye so that he was blind. He spoke of its power upon him. Non ut imperiti dicunt *cecht som,* i.e. *caech-som* 'it blinded'.

The name of Dian-cécht occurs in the S. Gall incantations, Z. 926. As to Néde mac Adnai's blinding, see *Three Irish Glossaries,* pp. XXXIX, XL.—*Ed.*

DÉACH ['a general name for a combination of two or more syllables up to octosyllables', 'a syllable'] .i. *de-fuach* i. e. *de-focul* 'of a word' *fuach* a word i.e. meeting in a word [?] i.e. syllable with syllable. The *déach* is least. For though a syllable is called *déach,* this is not ..... but it is called *léach* because it is under the *déach,* or is a *déach's* foundation, and it is from that (words) grow to the end of *bricht* wherein are i.e. eight syllables, as is said in Latin unus non est numerus, sed ab eo crescunt numeri (*b*). Now the poets of the Gael reckon eight *déachs,* and a monosyllable *(cos)* is that *dialt,* i.e. because there is no joint *(alt=artus)* in it, and it is not divided. *Recomarc* is the second *déach,* i.e. from meeting with another, i.e. a syllable with a syllable, ut *Cormac. Iarcomarc* is the third *déach,* i.e. an after-meeting, after the first meeting, ut *Cormacán. Files* the fourth *déach (c)* because it folds *(filles);* if four be put round a tree downwards or round anything else, it is in a *filled* ('turn') that the quaternity folds round it *(d),* i.e. two hither and two thither, not uneven is that burden *(ere),* for there is no odd syllable *(e)* outside its two halves *(f),* ut est *Mur-chert-ach-án.* Not so the *déach* which is after it i.e. *Clænre* the fifth *déach.* It is called *clænré,* because it is divided unevenly [*claen* 'obliquus'] though it is put round a thing, for heavier and more are three than are two; for there are five syllables in a *clænré,* as is *fian-am-ail-ech-ar.* The sixth *déach* is *luibenchosach: luib* i.e. *luibne* is the finger of the hand, and the *cossa* of the fingers from them upwards, i.e. the elbow and the hand *(g),* as far as the joint of the shoulder; and it is to this in a human being's body that the [sixth] *déach* is compared. Six joints from the end *(h)* of the finger to the joint of the shoulder. Six syllables also are in a *luibenchossach,* ut est *fian-am-ail-ech-ar-ad. Claidemnus,* the seventh *déach,* i.e. *claidem* manus, i.e.

(*a*) This is the reading of B. O'D's version is "the flying of the stone exerted its power over my eye".—*Ed.*
(*b*) B translates this: ni numir a haon acht is uadh fhasait na numrecha.—*Ed.*
(*c*) B reads: ainm an cethrama deich 'name of the fourth *deach*'.—*Ed.*
(*d*) "It folds equally about it, i.e. two on one side and two on the other: there is no unevenness in the number".—O'D.
(*e*) lit. "syllable of superfluity" (*forcrith, forcraid*).—*Ed.*
(*f*) 'In either division'—O'D.
(*g*) "the radius and the palm".—O'D.
(*h*) *ind* = O.W. *hinn* (gl. limite), Juvencus, p. 26, Goth. *andeis* 'end'.—*Ed.*

of the hand, i.e. *claidem* is all from the end of the finger to the joint, that is between the shoulderblade and the *maethán:* seven joints, then, are therein: seven syllables in a *claidemnus:* ut est *fian-am-ail-ech-ar-ad-ard. Bricht* is the eighth *déach,* because it is exalted *(brígther);* for thereof is made a *nath*: this, then, is the most excellent of them, that in which a *nath* is composed *darinné ellcither nadellaing nath* [?]. Eight joints, then, are from the end of the finger to the retaking of the *maethán* into the shoulderblade. Eight syllables also are in a *bricht,* ut est *fian-am-ail-ech-ar-ad-ar-dae.*

O'D's version of the first two sentences of the article is: "*Deach,* a metrical foot, i.e. *de-fhuach,* i.e. the meeting of words, for *fuach'* means a word. *Deach* is the smallest division of a word; it is a technical name for a syllable, not because it is a syllable, but because it is the *materies* of which words grow from the dissyllabic to the octosyllabic".—*Ed. Déach* in H. 3, 18, p. 634, col. 4, is so written, and explained as *dé-fuach .i. comrac da sillæb .i. traig 7 gip lín sillæbh conrisidh and iarsin is deech* (sic) *a ainm beos,* "i.e. a meeting of two syllables, i.e. a foot; and whatever be the number of syllables it attains to afterwards, *déach* is still its name."—*Ed.*

DELIDIND [*Delidin* B, *delind* A] 'inversion of letters', i.e. separation (*deiliugud*) from the end (*ind*), ut est *ref,* i.e. a *delidind* of *fer* (*a*).

DELG i.e. *del* 'a wand' in its straightness, unless it be 'death'.

cf. *deil .i. echlasc,* O'Don. Supp. to O'R. *deil .i. dealughadh* 'separation' ib.—*Ed.*

DEMI [*Deme* B] i.e. everything neuter with the Latiner is *deme* with the Gaelic poet.

v. supra s.v. *Adba Othnoe* and infra s.v. *Traeth.*—*Ed.*

DOIDUINE, i.e. *dag-duine* 'a good man', ut Néde mac Adnai said *innse glam do doiduiniu* 'hard (to make) a satire on a good man'. *Da,* then, is everything good in the Welsh, ut dicitur *gruc da,* i.e. a good woman.

Doeduine .i. dechduine occurs in H. 3. 18. p. 69, col. 2: *doi* 'good' is, like δῖος *dîvus,* from the root *div.*—*Ed.*

DRUCHTA DEA, i.e. corn and milk, ut Scoti dicunt *druchta dea Dromma Ceta* 'the goodly [?] dews of Druim Ceta'.

Druim Ceata, a place on the river Roe, near Newtown Limavady in the Co. of Derry, where was held, A. D. 590, a convention at which S. Columb-cille presided.—O'D. *déa*—O'Clery writes *druichta déa*—is the gen. pl. of *dia* 'god', and = Lat. *dîvo-m.*—*Ed.*

Additional Articles from B.

DERGNAT ('a flea') .i. derga iat ('red are they') no derg [ms. derga] a ned ('or red its nest') no aded ('or its tooth').

dercnat H. 3. 18. p. 69. col. 2. nom. pl. *dergnatta,* O'D. Gr. 371. Gael. *dearg*ann, Manx *jiargan.*—*Ed.*

DERCAIN ('an acorn') .i. dair-chnú .i. cnú na darach í ('nut of the oak is it').

dercu is the nom. sg. H. 3. 18. p. 69. gen. *dercon,* Southampton Psalter, 57 *a.*—*Ed.*

(*a*) cf. Nascu *infra,* where the glossographer says that *ne* is the *delidind* of *én.*—*Ed.*

DERB-LOMA ('a churn') i.e. de urbaigh doniter í ('by cutting [?] it is made') no di-sherb .i. ni serb ammbi inti ('not bitter what is in it').

Loma is the gen. sg. of *loim* 'milk'. *Derb* is written *dearbh* by O'Clery, and explained by *cuinneog* (=W. *cunnog* 'milkpail') *no ballán*. He illustrates the word by the phrase *m-hó-sa re hó na dearbha* 'my ear at the ear (handle) of the churn'.—*Ed.*

DISCIR .i. dis a coir ('little its justice') [dis] .i. bec ('little').

Discir is 'fierce'.—*Ed.*

DUL .i. cainte ('a satirist') dofulachta é ara doilge ('unendurable is he for his harshness').

So O'Clery: Dul .i. cainteóir no fer aoire ('man of satire') 7 as dofhulang é da bhrigh sin.—*Ed.*

DULEBAD .i. dola fid vel quasi de lebad .i. de levitate .i. ar etroma ('for (its) lightness').

Same as the modern *duileabhair* 'foliage'.—O'D.

DUAIRC ('sad') .i. doaircsina .i. ni hail la nech cid a descin ('one does not like at all to be seen') no diserc é ('or he is unamiable').

A living word: opposite to *suairc*.—O'D.

DOSS .i. fil*i* ('poet'), quasi duass ('a gift') .i. tinscra ('a reward') .i. tinde argaid ('a ring of silver').

Duasach 'bountiful', O'D. Gr. 340. O'Clery explains *Tionnscra* by coibhche, 'buying'; but it may also mean 'a reward' or 'payment'. In H. 2. 16: *Duas* .i. δῶς graece tinnscra .i. tinde argit 7 escra ('a ring of silver and a vessel'). The meaning of the glossographer seems to be that a *doss* or poet was so called from the *duas* or gift that was made to him.—*Ed.*

DALL ('blind',) a talpa no di-sell .i. cen tsuile ('without eyes') quia est sell .i. suil ('an eye').

Mac Firbis glosses *talpa* by *pest dall*.—O'D. Manx *doal*, W. *dall*. The Ir. *sell* 'eye' seems cognate with W. *syllu* 'to observe', Br. *sellout, sellet*.—*Ed.*

DAL .i. a dalin hebraico sithula .i. sithlad *(a)* in lenda dognither aga dail ('the filtering of the ale which is made in its distribution').

DAM a verbo domo .i. taib*e*rim no ardam fria gabail.

I do not understand this: *taiberim* is *dono* not *domo* (*arin taibrid* 'ut detis' Z. 441 *taibre, toibre* 'da' 'des' Z. 998 1050, 1051). (Perhaps the glossographer meant *dam* 'an ox', which is certainly cognate with *domo*, δάμαλις, Skr. *damya* etc. *ar-dhamh* is now 'a plough'): *dáimhim, damhaim*, 'I yield', 'grant', 'concede', *dámtha* 'concession' *dámthain* 'to concede', O'D.'s suppt., may be connected with *dam*.—*Ed.*

DOCHO interpretatur puto unde doig dicitur.

docho (like *arco* supra) is an example of the old vocalic ending of the 1 pers. present indic. active (see Beitraege zur vergl. sprachf. III. 47,48). It is cognate with δοκέω. *Doig* may here be the 3rd sg. pres. indic., but in Z. 85 it is an adj. 'verisimilis', compar. *dochu* Z. 284. *Doich* a verbo docho puto H. 2. 16. col. 100.—*Ed. Docho* and *doigh* are still living words, for 'likely' 'probable:' *is doigh liom* 'I think' or 'I am of opinion'.—O'D.

(a) *Sithlaid* (gl. crebrat) Lib. Hymn. ed. Todd, p. 215.

DERCAIN*ed* .i. dicredim (' disbelief') .i. im fagbail fochraicce (' as to obtaining reward').

Evidently a religious term to denote despair.—O'D. Read *derchóined*, and cf. *derchóiniud* ' desperatio' Z. 41.—*Ed.*

DEBAID (' a fight') .i. dede baothi aci no dede buith oci (' two follies it has, or two parties to be in it').

debaid, debuith ' lis' ' dissidium', Z. 607.—*Ed.*

DESS (' right hand', ' south') quasi des a dextera.

Ir. *des*, Z. 58, 147,=Skr. *daksha*: W. *deheu*, Corn. *dyghow*, Br. *dehou*=Goth. *taihsvó*, Ohg. *zesawa*, δεξιά.—*Ed.*

DÉR (' a tear') a graeco dero cado, quia cadunt lacrymae.

dér f. gen. *dére*, Manx *jeir*, is from **dacr*=W. *dagr*, M. Bret. *dazrou*, δάκρυ, *lacruma*, *dacruma*, Goth. *tagr*, Eng. *tear*.—*Ed.*

DESCAID (' lees') .i. caid iat 7 suabais, quia fit [ms. fid] des gach suabais. Descaid .i. daoscairnaigidh (*a*) na daine ebait é (i.e. *caidh* ..... are they and pleasant, for *des* is everything pleasant. *Descaid* i.e. it debases the people who drink it').

Quaere this rendering, and cf. *descad fo bairgin* and *descad pectho*, Z. 738.—*Ed.*

DUILE .i. duilio [δουλεύω] .i. servio .i. fogantaide [leg. fogantaigi, H. 3. 18, p. 69 col. 3].

So in H. 2. 16., col. 100: Duli, duleo graece. servio latine duli din fognamth*ide*. Here are two more verbs with the vocalic ending in the 1st sg. pres. indic. act. In Old Irish mss. they would have been written *duiliu* and *fogantaigiu*. They belong to the i- conjugation, like *atchiu* 'I see', *airmiu* 'I reckon', *atsluindiu* 'I call to', *báigiu* 'I fight', *congairiu* 'I call', *gaibiu* 'I take', *guidiu* 'I pray', *ibiu* 'I drink', *tibiu* 'I smile', etc.—*Ed.*

DALB .i. brég (' a falsehood') a dolo .i. on ceilg.

dalbh in O'Clery, who has also the derivative *dalbhda* .i. *doilbthi* .i. *draoidheacht* 'magic'.—O'D. The Skr. dalbha, Gr. δόλος, O.N. *tál* are cognate.—*Ed.*

DESCUD imorro [Ms. ů] cind .i. des do cud (' pleasant to a head') .i. don chind iatside (' to the head are they') quia fit cud .i. cend (' head') ut dicitur falcud (' headwashing').

Another form of *descaid* supra, and should come immediately after that article.—O'D. *falcud* seems merely bad spelling for *folcud*=W. *golchi* ' lavare'.—*Ed.*

DRUTH .i. oinmit (' an oaf') quasi diraith cen fiach fair ina chintaib (' suretyless' without a debt on him for his crimes').

acht aithgin (' save restitution') adds H. 3. 18, p. 69 col. 3. sef yw *drud* dyn ynfyd (*oinmit*), Welsh Laws, cited by Pughe s. v. *Drud*.—*Ed.*

DRUTH .i. merdreach (' a harlot') .i. dir aod iside .i. a losgad bad dír quia fit aodh .i. tine (' *dír-aedh* is she, i. e. to burn her were right (*dír*), because *aedh* is ' fire').

(*a*) Ms. daoscair naigidh, but in H. 3. 18, p. 69, col. 3, *daescairigid*: cf. *doiscari* (gl. vilitatem) Z. 743.—*Ed.*

See Diez, *Etym. Wört.* i. 159. s. v. *Drudo.* See also *Mertrech* infra. O'Davoren p. 75 has *Druth* .i. droch duine 'malus homo'. As to *aed* v. supra p. 5, and add M. Bret. *oaz* 'jealousy'.—*Ed.*

DROIGEN ('blackthorn') .i. trog-aon ('wretched one') aon is trogmaire do cranduib ar imad a delg ('one of the most miserable of trees because of (the) abundance of its thorns').

Cf. W. *draen.*—O'D. Corn. *drain* (gl. spina), Manx *drine*: in Zeuss 738 *draigen* glosses *pirus* (leg. prunus?).—*Ed.*

DRIS ('brambles') .i. der-uis .i. deroil ('small') 7 uis ('use'(*a*)) inde dicitur dreaan ('a wren') .i. der 7 en .i. en bec deroil no drui en .i. en doni faitsine (' *der* 'small', and *én* 'bird' i.e. a little small bird, or *drui-én* 'a druid-bird' i.e. a bird that makes prophecy').

Driss (gl. vepres) Z. 139 [pl. *drissi*, Milan] Corn. *dreisan.*—O'D. pl. Corn. *dreis* (gl. vepres), O. Welsh *drisi* (gl. tribulis, gl. spinis, gl. dumos). Hence O. Ir. *dristenach* 'dumetum' Z. 777. O'Davoren p. 79, explains *Drisiuc* as 'he who is a bramble (*dris*) for tearing and who is a dog (*cú*) for churlishness or for shamelessness'.—*Ed.*

As to the *dreán*, W. *dryw*, in the life of S. Moling preserved in Marsh's Library (Dublin) 3. 1. 4. fol. 70, the wren is called "*magus avium* eo quod aliquibus praebet augurium".—O'D.

DERNA ('the palm of the hand') .i. eodem modo [scil. from *der* 'small'] no dír-ni .i. ni diriuch no reidh ('a thing straight or smooth') ut dicitur ni reidi derna ('a thing smoother than a palm').

DILMUIN .i. dele muin .i. deli*gud* ('a separation') cin ní for a muin ('without any thing on his back, *muin*') no di lanamain .i. cin mnái aige ('without a wife with him').

Zeuss 25, 733, 739 explains *dílmin*, *dílmain* by 'licitus' [?]: O'Clery by *dileas* 'proprius,' 'justus': the derivative *dilmaine* means 'rightful forfeiture' *Senchas Mór*, pp. 210, 258. O'Davoren pp. 73,79 explains *dilmuin* by *dilis* 'rightful' and quotes *ar it dilmuine* air a reir bretheman 'for they are *dilmuine* according to a brehon's sentence' and *nach duine dobeir a geall in dilmuine*, which he explains by *nech dilmuiniges a geall tarceann neich 7 donic aithrige* 'whoever forfeits his pledge for any one and who pays security'.—*Ed.*

DELG ('a pin'). i. delseacc no deleg ex quo legid [leg. ligat] duas partes togae.

DUBAD ('blacking') dybos [?] graece .i. niger.

A derivative from the adj. *dub* (W. *du*) an u-stem. The oghamic *Duftano* on the Killeen Cormac inscription, seems to represent a primeval Celtic *Dubutanôs* gen. sg. of the u-stem *Dubu-tanus* 'Black-thin': cf. *dub-glas* (gl. cœruleus).—*Ed.*

DILI ('a flood') .i. diluvium .i. puratum .i. scris no glanad an talm*an* ('scraping or cleansing (*b*) of the earth').

gen. sg. *dilenn*, Note to Félire, Dec. 11.—*Ed.*

DRAI ('an enchanter') .i. dorua ái .i. aircetal ar is tria dan dognisium a brechta ('i.e. poetry, for it is through his art that he makes his incantations').

This word (now *draoi*) is to be separated from *drui* 'a druid' gen. *druad*, and (I think) to be identified with the A.S. *drŷ* 'magus'.—*Ed.*

(*a*) 'growth'.—O'D. (*b*) "rinsing or washing".—O'D.

DITHO graece pauper latine unde dithach*tach* dicitur.

Read, perhaps, *dithachta*, and cf. *dïith* (gl. detrimentum) ? Z. 26.—*Ed.*

DAG .i. maith ('good') DROCH .i. olc ('bad') unde dicitur droch do drochaib dag do dagaib ('bad to the bad and good to the good').

dag = W. *da*.—O'D. *droch* 'bad' = W. *drwg*, v. supra, p. 54.—*Ed.*

DROCH din .i. roth carpuit ('wheel of a chariot').

Perhaps Gr. τροχός, if this be for θροκός: *droch óir* ('a hoop of gold'?) occurs in Lib. Arm. 17 b. 1.—*Ed.*

DICMAIRC ['theft'] .i. cin athcomarc ('without asking').

Read *Dichmairc* as in *Senchas Mór*, pp. 166, 172. Diochmairc .i. goid ('theft') O'Clery.—*Ed.*

DIBADH .i. adbulbas ('an enormous death').

In all genealogical books, this word is used in the sense of extinction, to become extinct, or to die without issue, which is evidently the idea intended to be expressed by *adbul-bhás*.—O'D. *Diobhadh* .i. bás.—O'Clery. *Dibath* .i. adhbul bás .i. iarsinní na facuib nech dia éis ('because it leaves not any one after it'), H. 3. 18. p. 68, col. 3: faithi cen *dibad*, Colmán's Hymn, 44. Is *díba* (see *Gaire* infra) W. *dïfa*, cognate with *díbadh*?—*Ed.*

DEDEL .i. laogh bó ('a cow's calf').

Dedhel .i. láogh bó.—O'Clery. Perhaps a reduplicated form: cf. *del* supra p. 52, and Goth. *daddja* lacto.—*Ed.*

DUILLÉN .i. gai ('javelin') ut dixit fer muman

Is dana drech doimine	Bold is Doimin's face
it*er* oc*u* erigthi	Amongst warriors arising,
is asithbrug suidigt(h)i	Seated in a fairy court,
leigthi dïillén deiligthe.	He casts a cleaving javelin.

Duilleann .i. ga, O'Clery.—*Ed.*

DALLBACH .i. dallfuach.

'a blind word': perhaps it means a decision by lot? Daldbach .i. airbere tre chuibhdius 7 ni fes cia da ndentar .i. dallfuach, H. 3. 18. p. 69, col. 2.—*Ed.*

DER .i. adbal ('great') ut est dermar .i. adbalmor ('very big', 'immense').

Used as a prefix.—O'D. See Zeuss 834, where *dermár* glosses enormis, immensum.—*Ed.*

DAIF .i. deogh ('drink').

O'Clery agrees, and adds as an example *ro ól a dhaif* .i. *do ibh a dhigh* 'he drank his drink'.—O'D.

DER .i. ingen ('a girl').

v. supra s. v. *Ainder*. If the word is really Irish, it might be referred to the root *dhâ* 'to drink', 'suck', whence *del, delech, dedel*. But it is impossible to connect it with *duh*, whence *duhitar*, θυγατήρ, *daughter*.—*Ed.*

DOE .i. duine ('a human being').

cf. *Doiduine* supra, and qy. if this gloss has not originated in a misunderstanding of that word. Skr. *dhava-s* would be *dó* in Irish, as *lava* 'hair' is *ló*.—*Ed.*

DORBLUS ('darkness') .i. dobar-lux ('darkness-light') .i. etarscarad lai 7 aidhqui ('separation of day and night').

Seems to mean *diluculum*, or the twilight of dawn: as to *dobar* see *dobur* .i. cach ndoirche supra, p. 53.—*Ed.*

DLUG .i. acob*ar* ('a desire').

Dlugh .i. acobar, H. 2. 16. col. 100. The word occurs in a quatrain attributed to Colum cille in H. 3. 11. p. 80: Nóebrí gréine glan, As caoime cach *dlug*, Atach n-amra dam, Ar slúag ndemna ndub ('The holy, pure King of the sun, who is more loveable than any desire, an admirable prayer for me against a host of black demons').—*Ed.*

DOBR*ach* .i. fliuch*aid*e ('moist') ut est fer muman anduain an merligh ('in the Poem of the Robber').

Ulcha dobr*ach* andomnach	A beard moist on Sunday,
a luan a mairt mac m*eir*nech (*a*)	On Monday, on Tuesday he is a mariner [?]
fo bratach senrech sroiglech (*b*)	Under sheets prosperous, flowing [?]
sruamach maignech mil meirl*ech*	With great hosts [?] is the plundering hero.

Dobhrach is an adj. from *dobhur* 'water'.—O'D. The first line of the quatrain and part of the second are correctly rendered. O'D's translation of the remainder is mere guesswork.—*Ed.*

DAM hebraice damae enim tacens interpretatur.

H. 2. 15 adds: *ut dicitur fer fordaim*.—O'D. fer for dami eo quod tacet H. 2. 16, col. 99.—*Ed.*

DIAMAIN .i. di-anim ('without blemish') [.i. neamhainmheach, O'Clery].

So O'Davoren, 76, '*Diamuin* .i. glan 'pure' ut est *diamuin tortach torbach* 'pure, fruitful profitable', and it says in (another place) *diamuin fri slan* i. e. he is pure to pay eric to her.'—*Ed.*

DIAMAIN .i. idan ('faithful') .i. main diada ('godly wealth').

dimáin .i. idhan .i. máin díadha, H. 3. 18. p. 68. col. 3.—*Ed.*

DEACH .i. de fuach .i. comruc da sill*ab con*ristar conad deach ainm gach sill*aibe* iarsin ('the union of two syllables that are reached (*c*), so that *deach* is the name of every syllable after that').

I suspect that something has been dropt after '*da sillab*'. See citation from H. 3, 18 p. 634, supra s. v. *Déach*. O'D reads *conristar and*, and translates "the union of two syllables is reckoned in it" (*and*).

DUIS .i. dusma graece mirabilis latine.

O'D supposes that '*dusma*' is meant for *θαυμαστός*. The Irish word is explained *uasal* 'noble' by O'Davoren p. 76, who quotes *barc co n-duisib ingantaib* i. co seduib uaislib '(a barque) with noble treasures;' but this seems a blunder, for *uaislib* here obviously translates *ingantaib* the dat. pl. of *inganta* 'admirable', and moreover, O'Clery has *duis* .i. sed ('a treasure'), *or-dhuise* .i. seoid ordha 'golden treasures'.—*Ed.*

(*a*) *feirnech* H. 3. 18, p. 635, col. i.—*Ed.* (*b*) Sernech soimlech, *ibid.*—*Ed.* (*c*) 'turned', O'D.

QUINTA LITTERA.

EMAIN 'Emania' i.e. *eo-muin* i.e. *eo* 'pin' and *muin* 'neck': *eo-muin*, then, i.e. a pin behind or across a neck i.e. a brooch (*a*). Thus was the outline of the fort described by the woman (Queen Macha), when she was sitting (*b*) she took her pin from her garment to measure around her with her pin. Further, then, the pin extended from her eastwards before her than when returning behind her. Therefore the fort is uneven.

B adds: No em ab ema [αἷμα] id est sanguine quia ema sanguis est (*c*). Uin i.e. unus quia sanguis unius hominis [effusus est] in tempore conditionis e[j]us. The superstition here referred to, as to the need of immolating a human being to insure the stability of a building, is still current in India. See further *Three Irish Glossaries* pref. xli, note: see too *Irish Nennius*, Additional Notes, p. xxiv, for Johannes Malalas' legend of the foundation of Antioch by Seleucus Nicator.—*Ed.* The ruin of the fort of Emhain, now called the Navan fort, is about two miles W. of Armagh.—O'D.

EMUIN [*Emon* B] 'twins', i.e. *é* a negative. *Emuin*, then, is *é-oen* i.e. not one but two [lelab 'children' B] are born there; and the poets afterwards inserted *muin* (the letter *m*) in the middle of it to avoid error [?], for to them *emoen* or *emon* was finer than *e-oen*. Aliter *Emon* i.e. *é-* a negative and *mon*: the *mon*, then, is μόνος in the Greek, the μόνος is *unus* [isin latin 'in the Latin' B]. *Emon*, then, non unus sed duo [.i. ni hoen ni acht da ní B].

These latter etymologies possibly produced the legend of Macha, daughter of Sainred mac Imbaith, bearing twins at Emain Machae. See H. 2. 18, p. 80 l. c. 1. With *emuin* (= O'Clery's *eamhain* .i. dá ní 'two things') are connected *emnatar* (gl. geminantur) Z. 671 and *eamhnadh* .i. dubladh, O'Clery: *eamain* is also 'jugum' O'D. Supp. I would connect Skr. *yama* 'twin', *yama-m* 'a pair'.—*Ed.*

ECMACHT ['impotent'] i.e. *é-cumachta*, for he is not in power.

écmacht (gl. nequam) Z. 34, 195, seems to mean 'slight' infra s. v. *Eces*.—*Ed.*

ELIUGUD [*Eligud* B] i.e. *é-lugud* 'non-lessening' i.e. it is not less at all.

'No remission, so that there is no remission of it at all'. Still used [spelt *eiliughadh*] to mean claiming debt or right of any kind.—O'D.

EISIRT [*Esert* B] i.e. *eis* a negative, idem quod non, and *fert* a grave. *Eis-fert*, then, he is not entitled to a tomb.

See *Coairt* supra: *Eissirt* is probably a pauper.—O'D.

(*a*) '*Eo-muin* then is the pin of the neck.'—O'D.
(*b*) The passage interlined in A means 'examining her garment, she measured around her."—*Ed.*
(*c*) MS. sanguinea.

ERBALL 'a tail' i.e. *iar-ball,* the member of the end of the animal.

Erball [Manx *arbyl*] is still the word for a tail, but it is incorrectly pronounced *riubal,* or *rubal* or *eriobal.* It enters largely into the topographical names, under the anglicized forms of *warble, rubble,* etc.—O'D. *ball* = φαλλός (Siegfried).—*Ed.*

ELGON i.e. *eol-guin,* who was wounded *(gontæ)* is known (*eol*) to him.

Cognizance or knowledge of crime: committing crime with malice prepense.—O'D. who translates 'it is known to him whom he wounds'. *Elguin* occurs infra p. 68 and also in *Senchas Mór* p. 262, where it is rendered 'cognizance'.—*Ed.*

EDEN [*edenn* B] 'ivy' quasi *heder,* ab eo quod est *hedera* [.i. edind B.]

Still the common word for 'ivy' in most parts of Ireland. *Cluain eidnech,* the name of a famous monastery in Queen's Co., is translated *latibulum hederosum* in the life of S. Fintan.—O'D. W. *eiddew,* Br. *ilió* or *élió,* M. Bret. *ilyeauenn,* where note the change of *d* to *l* and of. *salur* .i. siur 'a sister', *Duil Laithne.—Ed.*

ELG i.e. Ireland.

B adds *no ordrice* 'or noble'. So O'Clery: *Ealg* .i. oirdheirc.—*Ed. Elg* or *Inis ealga,* signifying the noble island, was the third name given to Ireland according to Keating.—O'D.

ESSÍNE [*Essen* B] 'an unfledged bird' i.e. *ess-* and *én* 'bird': *ess-* is a negative, quod non *én-cadacht* i.e. it has not got feathers. *Essíne* then, (is) not a feathered bird but callow.

EMDHE .i. discovered, or to see or look.

Einde no Eimdae .i. findta no deicci, B. See infra p. 69.—*Ed.*

EDEL 'a prayer or supplication'; ut dixit Cumine the Tall

My three Brans, [my three Brans]
To God send up a prayer (*edel*):
Bran of the Three Plains, Bran of Leinster,
Bran the Fair, near Femen.

So O'Clery.—O'D. Has the W. *adolwg* 'to beseech', from at-*aul*-uc, *adolwyn* ib. any thing to do with this, or is *edel* cognate with Lat. *peto,* root PAT?—*Ed.*

ESSEM ('a rope or strap') i.e. *ess* 'an ox' and *semh* a brace *(corait);* so the *essem* is a brace uniting one yoke (*cuing*) to the other, or to the ox or to the oxen.

The word (*corait*) which I have rendered 'brace', O'D translates 'a yoke or strap that bound one ox to another in ploughing'. *Ess* is = the W. *ych* pl. *ychain,* = Eng. *ox* pl. *oxen*: Skr. *ukshan.* The *semh* (*saim* B) is perhaps cognate with ὁμός, Skr. *samam,* Goth. *samana* 'zusammen'.—O'Clery has *Eisimh* .i. gach ni bhios a g-coraid no a bh-focair a cheile.—*Ed.*

ESRECHT (*Esricht* B) i.e. not bound by law.

ni thaircilla (taircella B) *recht* is inaccurately rendered, but I cannot correct the rendering. The word seems only accidentally similar to *esrechtaid* (gl. exlex) Z. 766. O'Clery has *Eisreacht* .i. dilleachda.—In O'D's Suppt. *eisrecht* gen. *eisrechta* is explained by 'a toy', 'a little cat, dog or pet of any kind', and so in *Senchas Mór* pp. 124, 138, 156.—*Ed.* O'D explained it as 'any thing or persons not recognised by law'.

ETARCE [*Etarche* B] i.e. γῆ græce terra interpretatur latine. *Etarce*, then, is lower land (γῆ) between (*etar*) two higher lands (*a*) i.e. between two ridges. *Etarce* i.e. *etrige* hollows [?] in the earth.

Etarce is now written *eitre*, and used in Kilkenny, Waterford, etc. to signify a furrow.—O'D. The *ce* (*cé*) in *etarce* seems identical with the *cé* in *bith-ché*, Manx *kee* 'the earth'. and is perhaps = the Old Celtic *ceva* 'a cow': cf. Skr. *go* 'cow' and 'the earth'.—*Ed.*

ESPAE [*Esbæ* B] 'idleness' i.e. *eis-beo*, there is no life in it, or there was not (*ní ba*) anything at all, quasi *es-ba*. *Esba*, again i.e. *es- a bá*, its goodness is *es-*(the negative particle).

esbae Milan 58. *espach* 'idle' Preface to Fíacc's hymn. *Easba* .i. díomhaoineas, O'Clery.—*Ed.*

EDAM 'eating' i.e. *edo* I eat, i.e. I use victuals. *Edam* then (is applied) to the use of victuals (*b*) and to the comminution of every food that man consumes. Not *egham* ut imperiti dicunt.

The confusion between *dh* and *gh* must have set in when this gloss was written.—*Ed.*

ESCONN i.e. *Escann* i. e. *esc* 'water', and *cann* the name of the vessel. *Escann*, then, a name of a vessel (*c*) that is (used) in distributing (*d*) water, with its handle through its middle.

Esconn is probably borrowed from *spondeum*. The *esc* here cited seems cognate with the O.W. *uisc* now *wysg* 'a stream'.—*Ed.*

ESCANN also, i. e. *sescann* with the Britons, and *canna* nominatur.

The Old Welsh *sescann* 'a reed' here cited, now *hesgen* 'a sedge', 'a rush', is an interesting example of the preservation in Welsh, to a comparatively recent period, of the *s* in *anlaut*. So in Juvencus *segeticion* now *hygedigion*, *sermain* Lib. Land. p. 273, now *hirfaen*, 'a long stone', *Su* (gl. deus) gloss on Fiacc's hymn, now *Hu.*—*Ed.*

EIRGE [*Erge* B] i.e. to rise, a verbo *erigo*.

So O'Clery: *Eirghe* .i. comhghabhail .i. comhthogbhail. Hence *es-éirge* 'resurrection'. Here in B follows the article Esceth .i. nepscith 'non-slackness', which in H. 2. 16, col. 105 is Esced .i. escith .i. niscith ar aurlataid 'not slackness in obedience'. This seems *escaid* (gl. impiger) Lib. Hymn. ed. Todd, p. 15.—*Ed.*

ESSAD 'disease' i.e. *es-síd* .i. *ní-síd* 'not peace': for this is peace there, the health everlasting (*e*).

So O'Clery: *Easadh* .i. galar. *Essad* may perhaps be from the neg. part. *es* and **sad* = Skr. *sádhu* 'perfect'. O'Clery has also *Essdoth* .i. slainte ('health').—*Ed.*

ENBRET (*Enbroth* B) i.e. *en* 'water' and *bret* (*broth* B) 'corn' i.e. corn (is) *braudh* ut Nortmannica lingua est.

O'D conjectures that *enbroth* is 'gruel'.—*Ed.*

ENGLAS i.e. green water.

Still used to denote 'milk-and-water', but generally pronounced *eanglais*. *Ní bh-fuair me le n-ól acht eanglais liath* is well understood in most parts of Ireland.—O'D.

(*a*) B has eter da talmain, a good example of the acc. dual of an *n*-stem.—*Ed.*
(*b*) *airbert bith* 'mastication'.—O'D. (*c*) 'filling'.—O'D.
(*d*) This is from B, which reads Escconn i. escand .i. esc uisce 7 cand nomen ind lestair. Escand din [ainm lestair etc.—*Ed.* (*e*) 'for peace is health everlasting'.—O'D.

ENBRUITHE i.e. *en* 'water', i.e. water of *bruithe*, i.e. of flesh (feola B).

Still the living word for 'broth': *bainfidh mise eanbhruithe asta, arsa Tadhg ó Coinniallain leisna h-easbogoibh.*—O'D.

EOGAN [*Eogen* B] i.e. *eugen* i.e. graece: *εὖ bonus* or *bonum* latine dicitur, *gen*, however, is from *γένεσις*: *γένεσις* autem generatio est. *Eo-gen* then is bonageneratio.

EOGANACHT i.e. offspring (*icht*) race or progeny which sprung from *Eogan*.

ETHUR [*Ethor* B] 'a ferryboat' i.e. *eth-ur* i.e. it goes *(ethaid)* from brink *(ur)* to brink (of the river — *na haba* B).

ethar (gl. stlata) Z. 743. *im ethur bis oc imorcor a purt i port* 'for a ferryboat that is passing from bank to bank'.—*Senchas Mór*, p. 126. *Eathar* .i. artrach iomchair, O'Clery.—*Ed.*

ETARPORT quasi *eter-bert*, i.e. between two burdens. *Etarbort (a)* a name for fortune among the druids.

ba ingnad lium etarport 'a marvel to me was (the) luck'—in one of the poems prefixed to the Milan codex, is an old example of this word.—*Ed.*

ENBARR ('froth') i.e. *én* 'water' [and *barr* cacumen, spuma]. *Enbarr*, then, i.e. froth *(úan)* that is on the water: inde dicitur *gelither énbarr* 'whiter than foam'.

B adds: enbarr din uan tuinde 'froth of a wave'. *(uan* = W. *ewyn*, Bret. *éon* 'écume').—*Ed.*

ENECLANN [B, *Enechlann* A] ('compensation (*b*) for one's honour) i.e. because it is fixed *(clantar)* for a person's honour *(enech)*, whatsoever is due of live property or dead property, which his hand (retaliating) does not contest with him (i.e. take from him). The full price of every one's honour according to (his) rank is what he is entitled to.

O'D's version of the first sentence is "i.e. what is ordained (by law) for a man's honour, of living property or dead property, less by what his own hand (by retaliation) disputes with (deducts from) him": *eneclann dligidh* 'lawful honourprice', *Senchas Mór*, p. 232: *is fo deithberes a n-einecluinne* 'it is according to the difference of their honourprice', ibid. p. 60. *Eneaclann* .i. eraic, O'Clery.—*Ed.*

ENECH-RUICE i.e. *enech-rú-cian* i.e. far *(cian)* from the face *(inchaib* dat. pl. of *enech)* is seen its *rú* i.e. its blushing. *enech* [*-ruice*], then, is a face-blood-reddening, as is "Son of thy mother, son of thy sister, dependent fellow, itinerant fellow"! Where this (satire) does not apply (*c*), a seventh of the price of honour is the compensation for it.

cach gres cach *enechruice* is for cintaib treisi atá 'every attack, every (verbal) insult is among (the) offences of three days' (stay)', *Senchas Mór*, 162.—*Ed.*

ENECH-GRISS, it is at the beginning of the tongue-trespass, it has a right to be: in some cases it is at the end. It is the beginning of the eric of the tongue-trespass, as thus:

Any property stolen out of thy land
Assure thou not thy sanctuary or protection.

(*a*) This is the reading of B.—*Ed.* (*b*) 'damages' O'D.
(*c*) *ní sa bíta díles* (A) — *ní nad bitái díles* B. O'D's version is clearly not literal, but I do not venture to alter it.—*Ed.*

Enechgris occurs in *Senchas Mór*, 232, translated '(a bodyfine) for causing a person to blush'. O'D's translation is not accurate. The expression *ainech gres* occurs in one of the Milan poems (*Goidilica*, p. 19). *Ainech, enech* means 'face' (Skr. anika) or 'honour' and *gris* seems from the following gloss to mean a 'judgment' or 'decision': *Gris* a crisi κρίσις graece judicium latine, H. 2. 16. col. 114.—*Ed.*

ERC i.e. heaven.

So O'Davoren p. 81, and see infra s. v. *Ebron*. Pictet (Kuhn's *Zeitschrift*, iv. 355) has compared with this word the Skr. *arka* 'ray', 'sun'.—*Ed.*

ERCNE .i.e. *bá a uad* [*bai uadh* B] i.e. cows which are given one for his *uad* ('poetical composition').

EBRON i.e. iron, ut est in the *Bretha nemed*: ebron im a muinither meirg 'iron about which rust corrodes' i.e. about which rust comes and eats.

So O'Davoren, who writes *Ebrón*, and gives the mutilated quotation *gle fo earc n-ebron*, which O'Donovan informed me was 'swear by heaven (that thou wilt not receive as a pledge) iron (about which rust corrodes').—*Ed.*

ETAN, daughter of Diancécht, a poetess [?] de cujus nomine dicitur *etan* i.e. a poetical composition.

See *Torc* infra. As to Diancécht v. supra, p. 56.—*Ed.*

ÉCES ('a poet') i.e. *écmacht-ces* i.e. *écmacht a ches* 'slight his trouble' (*a*) i.e. to compose in four divisions of (the) science of poetry.

EPSCOP FÍNA in the Sea-Laws, i.e. a vessel for measuring wine among (*apud*) the merchants of the Norsemen (*b*) and Franks. Aliter *Epscop* .i. *eipi* ['a grain'] *for* ['upon'], *cai* ['a road'] *abba* 'pater', *cai* cum grano (*c*). [Aliter], *Epscop*, i.e. from *episcopus*.

Escop fína is probably the true reading: cf. Corn. *escop* gl. lefiste i.e. lepista, and the Crimean Gothic *schkop* 'calicem', σκύφος, scyphus: cf. also *esbicul* infra p. 69.—*Ed.*

Additional Articles from B.

ELLAM .i. a laimh 7 ni for dail ('in hand (it is got,) and not on respite').

Explained by O'Clery *Eallamh* .i. *coibche do gheibhthear a láimh* 'a dower which is got in hand'.—O'D.

ELI ab oleo .i. on im ('from the butter').

so in H. 3. 18. p. 81, col. 2: *Ele* .i. elon [ἔλαιον] graece oleum latine: cf. perhaps W. *eli* 'a salve'.—*Ed.*

EGEM ('a cry') .i. ab éga [αἴξ αἰγός] .i. capra .i. béced doní ('it makes bleating').

gen. *éigme:* fíach *eigmi* 'fine for shouting' *Senchas Mór*, p. 178, fer *eigmei* (sic!) *ib.* 176. Manx *eam*. The 3d sg. pret. act. *éges* of the cognate verb occurs infra p. 86.—*Ed.*

ECNA ('wisdom') eo-gno, éo (εὐ) bonum. gno .i. gnosia (γνῶσις) scientiae (*sic*). Ecna din bona scientia.

(*a*) 'no difficulty' O'D. (*b*) 'Of Gaul' O'D. Both A and B have the gen. pl. *gall.*—*Ed.*
(*c*) Not in B. The passage seems hopelessly corrupt: 'Epscop .i. eipi forcai abba .i. pater cai congranio. O'Davoren, p. 105, s. v. *Mes*, explains *eipe* by *graínne*.—*Ed.*

écne (from *aith-gne*, root GNĀ) is frequent in Zeuss. O'Davoren p. 81 has '*ecna* i.e. manifest, *ut est* this is not fastened on her till manifest *(ecna)* is her misfosterage *(mí-alta)*'.—*Ed.*

EDAN ('forehead') .i. é dind in chind ('the shelter [?] of the head').

Now *éadan*.—O'D. O.Ir. *étan* masc. gen. *étain*, may be from **antano*, cf. Lat. *ante*, Gr. ἀντί, Skr. *anti*. The Manx *eddin* 'face' is cognate.—*Ed.*

ESIRT .i. ni coir fert do ('he is not entitled to a tomb') no eas-ard .i. ni ard ('not high').

Occurs before p. 61: see *coairt*.—*Ed.*

EOCHUIR ('a key') eo .i. rectum [ni is direch, H. 2. 16, col. 102] cuir a curvo .i. crom ('crooked'). Eoch*uir* din cromdirech ('crooked-straight').

poll na *heochrach* 'key-hole' Mart. Don. p. 254. Manx *ogher*.—*Ed.*

ECIN .i. cin eca no ec cana .i. ec riagla hí.

Not translated by O'D, but *eigin* is explained 'violation' 'ravishing' in his supplement to O'R. and the rest of the article means 'a crime of death or death of law *(cáin)* or death of rule *(riagul)* is it.' Ecen .i. cin eco. H. 2. 16, col. 102.—*Ed.*

ELGUIN ('cognizance of crime') .i. ail lais a guin no eol do inní gon*as* uair comraite eiside ('he desires his wounding *(guin)* or he knows what he wounds *(gonas)*, for this is design').

See this before, p. 64.—*Ed.*

ERGE a verbo erigo .i. togbaim ('I raise') 7 ergas eodem modo.

See above, p. 65.

EC ('death') .i. eclipsis .i. ercra ('eclipse').

éc, now *éag*, occurs s. v. *Audacht* supra p. 5, and is probably cognate with W. *angeu*, Corn. *ancow*, Br. *ankou*, M. Br. *anquou*.—*Ed.*

EGAL .i. gin gal aige ('without valour in him').

This is the O.Ir. *ecal* 'timid', [.i. cen gail, H. 2. 16, col. 101] n. pl. m. *ecil*, Z. 483.—*Ed.*

ERB quia (h)erbis pascitur.

O'Clery explains this by fearbóg .i. cenel fiadha 'a kind of deer'.—O'D.

ERMED .i. med tomais ('a scale of measuring') quia aridas res metitur.

eirmed .i. tomus, H. 3. 18. p. 70, col. 1,—*Ed.*

ETSRUTH .i. eter-shod .i. soud methonach ind lái ('the middle meal of the day').

So in H. 2. 16, col. 108: Etrud .i. et*ar* suth .i. et*ar* madin 7 fescur. suth .i. tor*ad*. no edrud .i. rith etir media die.—*Ed.*

EITHEACH ('a lie') quasi aithech .i. donither a aithe for nech ('vengeance for it is wrought upon one').

Ethuch (*sic*) i coitcenn 'lying in general' *Senchas Mór*, p. 56: *thug tu d' eitheach* 'thou liest' is still a living phrase.—O'D.

ELIT ('a doe') .i. ait ele togas di ('she selects another place').

Now *eilid*.—O'D. acc. sg. in n-*elit*, Lib. Arm. 18 *b* 1: cf. W. *elain* f. 'hind', 'fawn'.—*Ed.*

ELUD .i. eluo [ἐλύω, εἰλύω] .i. desero .i. dergim.

Still the common word for 'elopement' or 'going off stealthily'.—O'D. *Eluuth* graece a verbo elbo .i. dessero, H. 2. 16, col. 102.—*Ed.*

EDAN ['forehead'] frons no etend no etinn.

ETACH ('raiment') .i. e toga quia tegit.

étach n. gen. *étig* is frequent in Zeuss. Manx *eaddagh*.—*Ed.*

ESBAITH ('want') dicitur a nomine hebraico essabaith .i. meror.

Esbaid pref. to Fiacc's hymn. *esbuid* fledi, *Senchas Mór*, p. 122. Hence the adj. *esbadach* ib. 126.—*Ed.*

ELADA .i. ecloga .i. gobar-comrád ('a goat-conversation'), ego (αἴξ) graece caper latine logo (λόγος) graece sermo latine ar a doirchi 7 ar a dotuigsi is umi aderar gobar-comrad ríe ('for its obscurity and its unintelligibility therefore is it called goat-conversation').

elada means science of any kind.—O'D.

ESNAD .i. ni nath ('not *nath*') acht [?] is duchand ar ba hesnad ainm in chuil dignitis na fianæ umanbfulacht fiansæ ('but it is *duchand*, for *esnad* was the name of the music which the Fians [champions] used to make around their *fulacht fiansæ*').

So O'Davoren, p. 81: *Easna* .i. abhran ('song') ut est cach aon diambí esna ('every one who will have song') .i. canfas cobinn ('who will sing sweetly'), and O'Clery: *Easnadh* .i. ceol .i. amhran no binneas. O'D renders *duchand* by 'warnoise'.—*Ed.*

ERRACH ('spring') .i. urughad ['freshening'] ondi is ver ['from *ver*'] quia dicitur vernatur .i. uraighid.

ESBICUL .i. ol bic as ('a drink of little from it').

A small drinking-vessel.—O'D. for *espicul* (see infra, s. v. *Escrae*), and this for * *escipul*, borrowed from the Lat. *scyphulus* as *escop*, supra p. 67, from *scyphus*.—*Ed.*

ESCRA core mbis ag dail uisci ('a caldron which is for distributing water').

So O'Clery, who adds: *easc* .i. uisge.—*Ed.*

ESC .i. uisce ('water').

v. supra p. 65, s.v. *Esconn* and infra p. 92, s.v. *Iasc*.—*Ed.*

ENDE .i. fomnæ nobidh domenmæ ('anxiety which is on the mind').

seems a mistake for *emde* or *émde*, supra p. 64. Thus in H. 3. 18. p. 70. col. 1. *émdhe* .i. fomnae nobith do menma ut dictum est A maic ni maith in dogni, Indredh tire muscraigi (*a*), *Emdhe* na tairsit occa Dub-tíre dá glas fota ('O son, not good what thou dost, to plunder the land of Muskerry: beware that warriors do not come to the black lands of long Tír-dá-glas').—O'Clery, however, has *Enne* .i. fech no fionn.—*Ed.*

ESCAND din .i. lestar bis ag dal usge isescand la brethnæ unde candæ nominatur ('a vessel which is for distributing water is *escand* with the Britons, unde *canna* nominatur').

v. *Esconn* supra p. 65.—*Ed.*

ESCRÆ .i. ab aes 7 ærea [leg. es 'water' 7 aere?] .i. uma ('copper') dailem no un. dailem.

(*a*) MS. muscraide.

Escræ is a vessel of some kind (*escra fina*, Senchas Mór 202). In H. 2. 16, col. 105, *ess* is said to be aqua 'quia estuat .i. fervet', and *espicul* and *esconn* are referred to *ess*.—*Ed.*

ESSE ab esoce .i. piscis.

O'Clery explains *ess* by *long* 'ship', and quotes the following: *ni dheachaidh áon ess tresan muir ruaidh acht an ess umhaidhe* 'no vessel passed through the Red Sea but the copper vessel'.—O'D. But *esse* is not *ess*.—*Ed.*

EDON ('to wit') quasi idon .i. scyendum ut dicitur imchaisin inedon. idon nomen scyens no edon unde andum *(sic)* contrarium videns.

imchaisin (leg. *imchaisiu) in-edon* seems to mean 'to consider knowingly or heedfully'. *edon*, which is always contracted thus '.i.' in Zeuss, occurs written at full in Lib. Armach. 18a. 2.—*Ed.* *Edhon* is still in common use for 'viz'. 'to wit' or 'i.e'.—O'D.

ESCA ('moon') .i. aosca ar atat aosa ili and o aon co trichait ('for there are many ages *(aesa)* therein from one to thirty').

Escae (gen. *escai)* is neuter in O. Ir. see Z. 247. Hence neph-*escaide* (gl. σκοτομήνη) Z. 830. The Manx *eayst* shews the usual charge of *sc* to *st*.—*Ed.*

Es .i. ecc ('death') unde eslene ('a shroud') 7 clog estechtæ ('bell of death', 'passing-bell').

eslene is still the common word for a shroud.—O'D. The glossographer evidently regarded it as a compound of *es* 'death' (*ess* .i. bás, O'Clery) and *léne* or *léine* (gl. camisa). *Estechtae* is the O. Ir. *étsechta*, gen. sg. of *étsecht*.—*Ed.*

EMON ab ema [αἷμα] 7 uno. Emon din unius sanguinis no emon graece (*a*) nostris interpretatur non unus no emon ema [qy. ἅμα] graece juga manum [qy. ζυγόν, ζεῦγος, μόνον] ar is dis doib a cuingg ('for they are two in one yoke').

EMUIN airchidail ('poetical compositions' *b*) ar it cosmaili andilethcomarc unde anemuin dicitur .i. ni hemuin acht is cethairreach ('for their two semidistichs are alike, unde *anemuin* i.e. not twins (*emuin*) but it is quadruple').

So in H. 12. 76, col. 103: Emon airchitel ar it cosmaili adalethcomarc unde anamain dicitur .i. ni emon acht is ceatarreig.—*Ed.*

(*a*) The glossographer supposes a Greek ἄμονος.—*Ed.* (*b*) a 'poetical composition'.—O'D.

SEXTA LITTERA.

FLAITH i.e. *fo-laith* 'a good lord': i.e. *flaith* a champion [? *fochla*]. *Flaith* also means two things [more] i.e. beer and milk, ut est in the *Senchas Mór*: [p. 64] 'flaith [laith B] find for tellraig' 'white milk on (the) ground' i. e. the cows' milk on the earth.

see *Fochla* infra, p. 80. O'Clery has *Flaith* .i. tighearna 'lord' and *Flaith* .i. cuirm no lionn: cf. *flaith* (gl. dominium, dominus) Z. 6, 261. Slav. *vladiti* regere.—*Ed.*

FÍNE ('a vine') ab eo quod est *vinea*, [on finemuin B] for the *u* consonant with the Latiner is *fern* ('*f*') in the Gaelic, ut est *vir* i.e. *fer*, *visio* i.e. *fiss*, *vita* i.e. *fit*, *virtus* i.e. *firt*, quamvis hoc non per singula currat.

Fit and *firt* are loans. *Fer* (W. *gwr*) and *fiss* are cognates.—*Ed.*

FÍN also ab eo quod est *vinum*.

FERIUS [*Feirius* B] i.e. *fiar-shes* i.e. of the *feri* (?) of the tree.

'verjuice', perhaps: Mid. Bret. *verius*.—*Ed.*

FIM (*a*) i.e. drink.

So O'Clery: *Fim* .i. deoch. *Fim* .i. fion. dodáileadh fim a creithir .i. do daileadh fin a cuach no as corn. And see infra p. 80.—*Ed.*

FELL i.e. a steed, unde *capell* ('cart-horse') nominatur.

So in H. 2. 16, col. 109, *fell* .i. equus unde *fellæ* dicitur *du i rabatar eich* ('a place wherein were steeds'): n. pl. *fill:* cf. *furii* 'equi', Ducange cited by Diez s. v. *Haras*. —*Ed.*

FELC i.e. 'butts of stakes'; unde dicitur *forólltar findoirbed* [forrollatar finnairbed B] *felc fill* 'horses leaped over butts of white stakes' (*b*).

FLESC i.e. wet.

W. *gwlych* 'moisture' m., an O. Celtic **vlisco-s*.—*Ed.*

FITHAL i.e. nomen judicis. *Fithal* also, a cow's calf.

Fithal was a judge to king Cormac mac Airt.—O'D. cf. W. *gwedyd* 'to say'. *Fithal* 'a calf' is perhaps borrowed from *vitulus*.—*Ed.*

FERB, three things it means i.e. *ferb* 'a cow' in the first place: ut est in *Senchas Mór* [p. 64] *teora ferba fira* i.e. three white cows. *Ferb*, also, a blotch which is put on the face of a man after a satire or after a false judgment, ut est *gel fir nat ferba forbertatar for a inchaib iarom* ("the *gel* (?) of a man (*a*)

(*a*) So B. A has *Fin*.—*Ed.* (*b*) 'Over the firm white stakes' O'D.
(*c*) 'Fair is the man'.—O'D. The Irish passage is thus given in B: gel fir ferba nad forbrethar for iarnincaib.—*Ed.*

on whose face blotches have not grown afterwards"). *Ferb* also i.e. a word, ut est *rofess it* [*is* B] *fás in fenechas i condelg* [*coinnilg* B] *ferb ndé* 'It is known that the *Fenechas* is void in comparison with the words of God'.

So in a note on the *Amra Choluimchille:* FAIG FERB FITHIR ..... bid dana ferb ic sluind trí rét .i. ferb briathar, ut dicitur 'mad iar ferbaib fíramraib berlai bías bain' no 'is fás fénechas ic ferbaib dé'. Bid dana ferb bolc ut dicitur 'turcbait ferba fora gruadaib iar cílbrethaib' .i. iar cloenbret(h)aib. Bid dana ferb [bó] ut dicitur 'teora ferba fira dosnacht' .i. rosimmaig Assal ar Mcg Nuadhat'. O'Davoren also, s. v. *Cliath* p. 64, glosses cliath ferba by immad briathar in filed 'the poet's abundance of words'.—*Ed.*

FIR i.e. 'white', ut Fachtna son of Sencha dixit: *fordomdiur tri dirnu di argut airiu ar teora fira ferba fon aenerc nécoscc iter lathi Lúgba li sula sochar* (*a*) 'I have a right to three *dirnas* of silver in addition for three white (*fira*) cows, for each shapely cow (*b*) between the scales of Lugba (*c*), beautiful to the eye, profitable'. This, then, was the appearance of the *iuchna* [?] cows of Echaid Echbél from Scotland, which Cúrui captured (from the Ulstermen) i.e. white (*fira*) cows, with red ears.

B adds: Doticdis din na bai-sin echdi echbeil for ingeilt a haird-echdai echbeil a halbai a crich dalriattoi co mbitis i seimniu ulad toroxal iarom curi ar ultaib. 7 rl. 'these cows, then, of Echaid Echbél used to come to graze from Ard Echdai Echbéil from Scotland, into (the) province of Dalriada, and they used to be in Seimne Ulad. Cúroi, however, carried them off by force from the Ulstermen'.—O'D. Fachtna mac Senchath is mentioned in the *Senchas Mór* pp. 18, 22, as an author of judgments.—*Ed.*

FERENN [*Firend* B] i.e. a garter which is around a man's [*niad* 'a hero's', B] calf, in cujus vicem *crechtair id crechta im cholpa fer* (*d*). Now, whatever was the fitting property [?] of any one, it is thereof they used to make the garters, verbi gratia, a garter of gold around a king's leg. *Ferenn* also is a name for the girdle that is round the man, unde dicitur *tachmaic snechta ferna fer* i.e. the snow reached to men's girdles.

Ferenn or *firenn* seems radically connected with M. H. G. *wieren* 'umflechten', Ohg. *wiara* 'corona', perhaps Fr. *guir*lande. The word *indle*, which I have doubtfully rendered 'property', O'D translates 'girdle'. In B the passage is: am*ail* nobit indili comadais caich is di din dognitis na feirniu. In O'D's supplement to O'R., *indile* is glossed by *tormach* 'augmentum', and is also said to mean 'cattle of any kind'. In *Senchas Mór*, p. 184 *indle* is 'cattle'. The phrase *adopart teora leth-indli* 'he gave three half-*indles*' occurs in Lib. Armach. 17 b 1.—*Ed.*

FOCHLOCON [*Fochlac* B] nomen of a grade of poets, so called from his likeness to a *fochlocan* ('brooklime'): two leaves on it the first year, two (on attendance) on him, the *fochloc*, in the territory.

B has ara cosm*ailius* fricois fochlacain. See *Clí* and *Doss* supra: tricha la *fochluc* 'thirty (stories) with a *fochloc*', *Senchas Mór* p. 46.—*Ed.*

(*a*) B has Fortomidiur tri dirna do argat arræ ar teoræ ferbai firæ fonoen nerc necuscc iter laithi lugba li sulai sochar.—*Ed.*

(*b*) *erc*: Pictet (Kuhn's Zeitschrift iv. 355) compares the Welsh adjective *erch* 'darkbrown.'—*Ed.*

(*c*) Lugh mac Ethlenn.—O'D.

(*d*) O'D has left this untranslated. Perhaps *crechtair* (*crechtirid* B) is a bandage and *crechta* the gen. sg. of *crecht* (W. *creith*) a sore.—*Ed.*

FRECRÆ ('an answer') i.e. *fri-cach-re* to every *re* (i.e.) that which gives information to every thing (*rél*).

frecre, frecrae n. Z. 269, Z. 1028. dat. sg. *frecru* Z. 1054. nom. pl. *frecra* Z. 1053, from *frith* and *gaire*.—*Ed.*

FOGAL ('trespass') i.e. *fo hol* i.e. under covert, not openly the *foghal* is committed.

foghail gen. *foghla* 'spoliatio' O'Don. Suppt.—*Ed.*

FOLA BRITH i.e. the worn wool (*foloe*) of the good (*bái*) cloak (*bruit*).

Qy. Not in B.—As to *Fola* (i. brat, O'Clery) see *Aithle* supra, p. 7.—*Ed.*

FOLOMAN or *folman* [*Foilmen* B] a name for a bare worn cloak (*a*) quasi *folom fhind* i.e. without fur (wool) upon it.

B has 'quasi follumman'.—*Foilmen* .i. drochbhrat, O'Clery. The word may, like Skr. *varman* 'armour', come from the root *vri*.—*Ed.*

FOCHONNAD [*Fochnod* B] 'firewood' i.e. *fo-chon(n)ad*: blazing wood which is put in (or under) a fire. *Gelline* also is a name of this firewood. Inde dicitur *geltine gile* (*giliu* B) *fochonnad* '*geltine* is brighter than *fochonnad*': it is not its flame: et de eo dictum est *grian in gaim geltine* 'the sun of the winter is firewood'.

With *fo-chonnad* cf. *condud*, supra, p. 44: with *geltine* M. Bret. *guelteff* 'trabes'.—*Ed.*

FÉDILMID [*Feldimith* B] .i. *fedil-maith* i.e. enduring or everlasting good.

a man's name, now rendered 'Felix'.—O'D. *Fedelmid* Lib. Arm. 16 b. 1, gen. sg. *Feidilmedo* ib. 16 a. 2, *Fedelmedo* ib. 16 C. 1. *Fedelmtheo* ib. 16 c. 2: *feidhil* .i. ionnraic O'Clery.—*Ed.*

FESCOR [*Fescer* B] 'evening' quasi *fescer* i.e. *vescer* hoc est *vesper* i.e.

FEISS AIDCHE 'a night's supper' (i.e.) of food, ab eo quod est *vescor*.

FÍS ('a vision') i.e. a *visione*.

So O'Clery: *fis* .i. taidhbhsi: n. pl. *fisi*, Z. 1041, gl. 29.—*Ed.*

FUAL i.e. *bual* 'water', inde dicitur *dochotar ar n-asai* [*dochuatar ar nasa* B] *hi fual* i.e. imbual 'our sandals went into the water'.

Fual now means 'urine'. So in one of the St. Gall incantations, Z. 926, *argalar fuail* 'contra morbum urinae', *thúal* (= *do fhual*) 'urinam tuam'.—O'D. O'Davoren p. 92 glosses *fual* by *salchur* 'filth'.—*Ed.*

FOTHRUCUD [*fothrucad* B] 'bathing' quasi *othrucud* (*othrucad* B), i.e. for sick persons (*othrachaib*) i.e. for lepers it is oftenest. Sed melius *fo-thraicit* [*fotruicit* B]: i.e. when a person laves his feet and his hands this is *indlot* (i.e. *lotum* 'washing', i.e. washing the extremities): *fothrucud*, then, is *fothrocit* i.e. *trochit* i.e. body, i.e. the whole body under (*fo*) it (scil. the water).

gen. pl. *fothaircthe* 'balnearum' Z. 893 dat. pl. *fothaircthib* Z. 594: *fothrugud* Broccán's hymn, 38, should be *fothrucud*, M. Bret. *gouzroncquet*, now *korronka*. The second element of *fo-thrucud* is cognate with the W. *trochi* 'to immerse', *troch-fa* 'a bathing-place'.—*Ed.*

(*a*) *aitli* (*aithli* B) *bruit*: cf. *aithle thened* s. v. *Aithinne* and qy. translate "the leavings of a garment".—*Ed.*

For i.e. Cnámchaill, ut [inde B] dixit Grúibne the poet to Corc son of Lugaid *in a fess* (*a*) *fo Foi*, i.e. he was [was he?] acquainted with Cnamchoill. Item Mogh Ruith peribit quod Roth Fail perveniet dicens "to the king of fair Thurles after Foi", i.e. after Cnamcholl.

Cnamhchoill, now Cleghile, is 2 miles E. of the town of Tipperary. Its exact situation is laid down in the Bk. of Lismore. Mogh Ruith was the most distinguished druid in Ireland in the 3rd century. He lived at Oilean Dairbre in Kerry, in the reign of Cormac mac Airt. See *Forbas Droma Damhghaire* in the Book of Lismore.—O'D.

Felmac ['a learned person'] .i. *mac a hiad no a huad* 'son of his science'?

fealmhac (.i.) *duine foghlumtha* [leg. mac. foglama?] O'Clery.—O'D. So O'Davoren p. 86 *fealmac* .i. mac séasa 7 mac uadh .i. aircetal.—*Ed.*

Féle i.e. poetry or a poet: inde dicitur *filidecht* i.e. poetry.

Fili 'a poet' .i. poison (*b*) in satire and splendour (*c*) in praise *fili* also *fial-shui* i.e. a sage of poetry.

In B this and the two preceding articles stand thus: Felmac .i. mac uad. fel. .i. ái. fele .i. ecess, unde dicitur filidecht .i. ecsi. Fili .i. fi anaoras 7 li ammol*ad* 7 brecht a fuacras in file. O'Clery has *fel* .i. éigsi.—*Ed.*

Fogamur [*Fogamar* B] it is a name for the last month in the autumn, i.e. *fo, ga* i.e. wind (*gaeth*), and *mur* 'abundance' (*d*) ut est in the Bretha nemed *Imbera fogamur* i.e. *foghemur* i.e. *fo-gemur dag-gemur* 'wheat-crop'. *Dagh* i.e. wheat. Inde dicitur *tríar dag* three (consecrated) wafers, (or) *sacarbaic* i.e. *sacer* and *pit* i.e. of food. ut dicitur:

A bit of food I ate *(e)* yesterday
Certainly is cause of repentance:
Impure my body, much my transgression [?]
Pure (is) He whom I have received.

The latter part is omitted in B, which has only Fogamar .i. don mis dedenaig rohainmnig*ed* .i. quasi fogaimiur .i. fota mis ngaim.—*Ed.*

Fot .i. vigilant, *an-bhfót* 'not vigilant': ut dicitur

Every one is watchful, vigilant,
Though far the warriors march.

From that comes *fót faitech* 'vigilant' and *anfót anfaitech* 'not vigilant'.

Faath [*Fath* B] .i. learning, unde dicitur *faitsine* 'prophecy'.

fath .i. foghlaim filaidhechta, O'Davoren p. 85. *Fáth* .i. foglaim, O'Clery: cf. Zend *vat* (the t assibilated) 'to know', 'to understand', Justi, and perhaps Lat. *vātes*.—*Ed.*

Femen i.e. *Fe* and *Men*, the two king-oxen of the oxen of Ireland. It is at this place they were. Hence it is (so) called. *Cirbe* (is the) nomen of the place in which they used to be chewing their cud (*cír*).

Femen the ancient name of the plain comprising the barony of Iffa and Offa East in the S.E. of the Co. of Tipperary.—O'D. See *Edel* supra: *cír* gen. *círe* 'cud' is the Manx *keeil*, W. *cil*: and cf. the Bret. *das-kiria* 'ruminer'.—*Ed.*

(*a*) B has *Nifes*.—*Ed.* (*b*) 'bitter'.—O'D. (*c*) *li* 'sweet', 'smooth'.—O'D.
(*d*) '*fogam* 'little winter', i.e. the wind and the sea swelling'.—O'D. (*e*) "The fullm eal I took".—O'D.

FLIUCHUD [*Flechud* B] i.e. *fliuch-shuth* 'wet weather' for its softness: *suth* i.e weather (*sín*).

FÁIR i.e. the rising of the sun in (the) morning, ab eo quod est *fubar* [.i. dellrad B] unde Columb cille dixit *Dia lim fri fuin dia lim fri fáir* 'God be with me at sunset, God be with me at sunrise (*fri fáir*).

Fáir (.i. turgbhail gréine no éirghe greine, O'Clery) = W. *gwawr* 'dawn', Bret. *gourleuen*, *guere louen* 'morning-star'. As to *fuin*, which is glossed in B by fo*lach*, v. supra s.v. *Arco fuin* and cf. the verb *fuinim* .i. criochnaighim no sguirim 'I end or cease', O'Clery.—*Ed.*

FÉ ab eo quod est *ve* i.e. *vae*, for with the Gaels it is usual for f to answer to the v (or to be in place of the v) consonant ut praediximus [scil. sub v. *Fine*]. *Fé*, then, is a wand of aspen [? *fidaite*] and gloomy [? *fidad*] the thing which served with the Gaels for measuring bodies and graves, and this wand was always in the cemeteries of the heathen, and it was a horror to every one to take it in his hand, and every thing that was odious [?] to them they marked on it in Ogham. Inde dicitur:

Sorrowful to me to be in life
After the king of the Gaels and Galls:
Sad is my eye, withered my clay (*a*)
Since the *fé* was measured on Flann.

Aliter, a rod of aspen was used by the Gaels for the measuring of the bodies, and the graves in which they were interred, and this wand was always in the cemeteries of the heathen, and it was a horror to every one taking it in his hand, and every thing that was odious [?] with the men was struck with it, unde [in] proverbium venit *fé fris* "a *fé* to it"! for as the wand was odious cui nomen est *fé*, sic et alia res cui comparatur. For it was the aspen which the wand used to be, and it is odious. Therefore says Morann in the *Briathar Ogham aercaid fid edath*, i.e. the reproach which attached to the rod cui nomen est *fé*.

This is a reference to the vestal [sic. qy. virgular?] Ogham of Morann, at the end of the Ogham tract, in H. 3, 18. If the Flann mentioned in the quatrain was Flann Sinna [airdrí of Ireland] it could not have been written [or quoted by] Cormac mac Cuillennáin.—O'D. for king Flann died A. D. 914, and Cormac was slain eleven years before. O'Davoren p. 84, explains *Fee* by mors, but O'Clery, following Cormac, by *slat tomhais úaighe* 'a rod for measuring a grave'.—*Ed.*

FIDCHELL [*Fithcill* B]. i. *féth-ciall*, *fáth-ciall* i.e. it requires sense (*ciall*) and *fáth* ('learning') in playing it. Or *fuath-cell*, i. *fuath cille* 'likeness of a church', in the first place, the *fidchell* is four-cornered, its squares are right-angled, and black and white are on it, and, moreover, it is different people that in turn *(b)* win the game. Sic et ecclesia per singula per iiii. terrae partes iiii. evangeliis pasta (*c*). It is straight in the morals and points

(*a*) B has: ere gan deg-ollam de and gives the quatrain at the end of the article.—*Ed.*
(*b*) *cach la fecht*, cf. *cach la céin* (gl. modo) Z. 1017, 1018.—*Ed.*
(*c*) B glosses this by: *is marsin a neclais ic sassud cethri rann sundradach in betha o soscelaib* "So is it in the Church, satisfying the four different parts of the world with gospels", which is not accurate.—*Ed.*

of the Scripture (*a*) et nigri [.i. dub B] et albi [.i. gel B] i.e. boni et mali, habitant in ecclesia.

fidchell = W. *gwyddbwyll.—Ed.*

FRAIG ('a roof') .i. against (*fri*) ice (*aig*) i.e. against cold.

So O'Clery. dat. sg. isin *fraighidh* Book of Lismore, 156 cited by O'Don. Supt. *aig* (gl. cristallus) Z. 60, W. *ia*, O.N. *jökull*, Eng. *icle* in ic-icle.—*Ed.*

FOLASAI [*folassa* B] 'shoe', i.e. because it supports (*foloing*) a person's foot. Aliter *fol* i.e. quasi *sol* .i. *bonnbach* i.e. *bonnbruach*, i.e. it is between the sole and the earth. *Fol* then quasi *sol*, ab eo quod est *solum* latine. *Fol* i.e. a *cenn-fo-chrus* ('change of initial') i.e. *f* pro *s*.

folasa .i. broga 'shoes' O'Clery.—O'D.

FUITHIR .i. *fo-thír*, he who gives land (*tír*) to a stranger.

B reads: *Fuidir* .i. fo thir .i. inti dobeir tir fo na deoraig anechtair is do is ainm fuidir. The word occurs in the *Senchas Mór*, pp. 52, 84, 104, 124, 138, *daer-fuidir* ib. pp. 90, 106; but the meaning does not appear.—*Ed.* O'Clery has *Fuidhir* .i. fadhaor ('slave') .i. fear tuarastail ('a hireling').—O'D.

FASACH .i. *fo-so-sech*, i.e. the brehon produces a precedent for every case on which he adjudicates i.e. a case similar to another; and he afterwards repeats the sentence which wise brehons had passed upon it. *Fassach* then is *fo thechaid* [?] for it is the old case (made) present. Or he follows (*b*) a good old judgment for the present case.

B adds: no fasach .i. fes fuach .i. foach focal .i. fis-focal insin 'Or *fasach* i.e. *fes-fhuach fuach* i.e. a word i.e. knowledge-word. *Fassach* is explained by O'D as a 'precedent', and it is so rendered in the *Senchas Mór* p. 18, where it is said that the Brehon delivered judgment in public *a roscadaib ocus fasaigib* 'from commentaries and precedents'. In the same book, however, p. 228, *fasaigib* is rendered by 'maxims' and the context supports this version.—*Ed.*

FERN i.e. everything good, an *iarn belre* or *iarm-bélre* (obsolete or primitive word) this

A, corruptly, *Fiern*. O'Clery has *Fearn* .i. maith. cognate either with *ferr* 'better', Skr. *varíyas* comparative of *uru-s* = εὐρύς or with *fern* .i. fer 'vir', *Duil Laithne.—Ed.*

Additional Articles from B.

FI(A)CAIL ('a tooth') i.e. fí onní is figo saidim 7 cail ónní is cilia labia .i. isin bel bid saiti no fecad na hóile iad ('*fí* from Lat. *figo* 'I settle' (*c*) and *cail* from χείλια labia, i. e. they are stuck in the mouth. Or spades *feca* (*d*) of the cheek (*áil*).

FIGHE ('weaving') quia figitur .i. gontar í ('it is wounded') icca denam ('in making it').

Fige .i. quia *figitur* ingarmnaib H. 2. 16. W. *gwe* 'a web', O. W. *gueig* (gl. testrix), Corn. *guiat* (gl. tela), Br. *guiad*, root VE, Lat. *vieo*, ἡ-τριον.—*Ed.*

(*a*) "The Scriptures are straight in their morals (doctrines) and points".—O'D.
(*b*) *Sechid* B, *sechaid* A. 'sequitur'.—*Ed.* 'brings to bear'.—O'D. (*c*) 'I thrust'.—O'D.
(*d*) 'turning'.—O'D. I regard *fecad* as a blunder for *feca* nom. pl. of *fec* a spade q v. infra.—*Ed.*

FOLACH ('cover or concealing') .i. falus [φυλακή] Graece custodia Latine.

root VAR (Skr. *vri*), whence also *foil* 'house', *fola* and *foilmen* 'cloak'.—*Ed.* MacFirbis glosses φυλακή by coimed no taisge.—O'D.

FOLT ('hair') quasi *fo-alt*, faud*us* [σφάλτης ?] graece cadens interpretatur, no fo ailt .i. sis teidsium sech cach ('down it goes along every one').

W. *gwallt*, Corn. *gols* (gl. caesaries).—*Ed.*

FÍDH quasi fidus est i.e. innill hé.

Seems a *guide:* cf. *cen arith n-and act aingel (a) du-t-fidedar* 'without a charioteer in it, save an angel who guided it', Lib. Armach. 18 b.—*Ed.*

FERG ('anger') quasi ferb a fervore .i. ón bruth.

O.W. *guerg* (gl. efficax) Z. 14. root varg, whence Gr. ὀργή, Skr. *ûrj*, *ûrjâmi* and perhaps *virgo*.—*Ed.* MacFirbis glosses fervor by teas mór no fearg.—O'D.

FLED ('a feast') quasi ple et ed .i. edo toimlim, ple a plenitudine. fled din lantshasad et*er* dig 7 mír ('*fled*, then, full satiety both of drink and meat').

fled f. gen. *flede*, Z. 65, 1041, 1108. W. *gwledd* f.—*Ed.*

FOT ('a sod') a foetu .i. on tsuth tic trid ('from the fruit which comes through it').

See *Trefot* infra.—*Ed.* Mac Firbis glosses foetus by an uile genemhuin edir cloind 7 toradh 7 fás.—O'D. 'every begetting, whether children or fruit or growth'.—*Ed.*

FOCAL ('a word') quasi vocalum [leg. vocula] .i. guthan ('a little word' *b*).

This is *focul* in Zeuss p. 969.—*Ed.*

FER [leg. *fér*] ('grass') a vere .i. on errach ('from the spring').

gen. *feiuir* Z. 116. Manx *faiyr*, W. *gwair* m. 'hay', Corn. *guyraf* (gl. fenum), with which Siegfried compared Skr. vîrana.—*Ed.*

FASCUD .i. a faisce [leg. fasce] on grinde ('from the faggot').

On grinniu H. 2. 16. O'D renders *fascud* by 'shelter', but this is *foscad* Z. 1041 = W. *gwascod* f. 'a shelter', 'covert'. *Fascud* seems cognate with M. Bret. *goascaff* 'stringere': cf. O. Ir. *fasc* 'securing' *Senchas Mór*, 258.—*Ed.*

FIGELL a vigilia .i. frithaire.

O'Clery explains *fighill* .i. *urnaighthe doní duine ar a ghlúinibh mar atá slechtain no meditátió* 'prayers [a prayer?] which a person makes on his knees, such as *slechtain* (*c*) or *meditatio*'.—O'D. *do crist cachain fígil hí curchán cen chodail* (*d*) 'Unto Christ he sang a *fígil* in a coracle without a hide (about it)' *Félire Oengusso*, Dec. 8. FIGLIS FU'T BAÍ .i. dorigni figill in fót robai ('he made *figill* as long as he was') in vita .i. dá cét déc slechtan leis cach lái ('i.e. 200 genuflexions every day'), *Amra Choluim-chille* (Leb. na huidre). O'Davoren explains *fígil* by *molad* 'praise'. "So they in heaven their odes and *vigils* tuned" Milton.—*Ed*

FAIGHIN ('a scabbard') a vagina .i. on trúaill ('from the sheath').

Manx *fine*, W. *gwain* f., Corn. *guein* (gl. vagina), *goyn*, Bret. *gouin*.—*Ed.*

FELE ['modesty'] a verbo velo .i. fíalaigim [ms. fialaidim].

(*a*) ms. aingil. (*b*) 'a little voice', but *guth* is an O.Ir. grammatical term for 'word' Z. 969.—*Ed.*
(*c*) 'genuflexions', borrowed: cf. Lat. *flecto*.—*Ed.* (*d*) cf. Lat. *cutis*, Gr. κύτος and perhaps A. S. *hyd* 'hide'.—*Ed.*

Fele (gl. honestas, gl. verecundia), Z. 22, gen. sg. *féle*, Z. 1069: cf. W. *gwyl* 'modest', *gwylder, gwyledd* 'bashfulness'.—*Ed.*

FAILID ('joyful') falet hebraice salvus latine.

Fáilti-si Z. 594: *co-fáilid* (gl. letus) Gildas. Hence *fáilte* salutatio, gaudium, Z. 94. See *Aingel* supra p. 12.—*Ed.*

FAITHC(H)E ('a green, *platea*') i.e. feth-chái .i. conair iarna fethughad .i. iarna reidhiughadh ('a way, after being readied, i.e. after being smoothed' (*a*).

'Technically, the four fields nearest the house', O'D. Suppt.—*Ed.*

FUINE .i. fó inde hé .i. maith ('good').

O'D leaves this untranslated: we should probably read *Fuinne: fuine* means 'baking' in Scotland, and O'Clery has *Fuine* .i. bearbhadh no bruith. See, too, O'Don. Suppt.—*Ed.*

FEC ('a spade') quasi pec quia pingit terram.

A living word in N. Leinster, anglicised *fack*.—O'D. Borrowed from, or cognate with, Lat. *vanga*.—*Ed.* Mac Firbis glosses *pingo* by *delbaim no tairingim no sgaoilim* 'I shape, draw or loosen'.—O'D.

FUAT ('bier') .i. fuath e la cach no foad na (*b*) collæ bis ('hateful (is) it to every one, or the bodies' sleep is it (*c*)).

Fuad .i. *cróchar(r)*. O'Clery.—O'D.

FEMEN .i. foeman graece quasi campus .i. magh ('a field').

The glossographer seems to have confounded ποιμήν with λειμών. See article *Femen*, supra p. 74—*Ed.*

FACHELL ('wages') .i. focheill in gillæ dia tabar bis a meit no fon ngell*ad* mbis a comall ('according to (*fo*) the sense (*ciall*) of the gillie to whom it is given, it is in amount. Or according to (*fo*) the promise (*gellad*) is its fulfilment').

O'Clery explains *foicheall* by *formáil no luach saothair dogheibh duine ar son a oibre sa ló* 'hire or wages which a person gets for his work in the day'.—O'D. *ben bis for foichill* 'a woman who is on hire': *Senchas Mór* p. 160, *in gilla turusa* (the messenger) *bis for foichill* ibid. *in deoraid bis i foichill* 'the stranger who is on hire' ibid. i. 190—O'Clery has also *faichill* .i. *tuarastal go bfaichlibh* .i. go dtuarastlaibh: cin *faichill* 'without wages' occurs in *Senchas Mór*, 190. Manx *faill*.—*Ed.*

FELL ('treachery') .i. a verbo fello .i. brego nec(h) ('I deceive some one') fallo eod*em* (*e*).

Fell ocus fingal 'treachery and fratricide' *Senchas Mór*, p. 56. The glossographer's *fello* seems a blunder for φηλόω. If so, the Irish *brego* (O. Ir. *brécu*) is another example of the 1st sg. pres. indic. act. ending vocalically of which I have spoken under *Arco*, *Docho* and *Duile*. But perhaps *fello* is the low Latin substantive meaning 'perfidus' 'rebellis'. The acc. sg. *brég* mendacium, now *bréag*, is in Z. 23.—*Ed.*

FAGA .i. figa ['poison-spear'] .i. drochgai ('evil-spear').

fagha no *fogha* .i. *ga*, O'Clery.—O'D. With *fagha* Siegfried compared W. *gwaew*.—*Ed.*

(*a*) "after being cleared or made ready".—O'D. (*b*) MS . no.
(*c*) "it is of the same length of the body".—O'D. But cf. *foaid* 'dormiebat' Fiacc's hymn.—*Ed.* (*d*) MS. neo.
(*e*) "a verbo *fello* 'to deceive'. Nec fallo eodem".—O'D.

Fí .i. olc ('evil') interfigitur. Fí .i. olc ('evil') quasi vi .i. verus .i. neim ('poison').

fí 'poison' = *vîrus* for *vîsus*, Gr. *ἰός*, Skr. *visha* v. supra s. v. *Fili*. *Fí* ondi as virus .i. neim unde fidbæ .i. fithnaisi H. 2. 16.—*Ed.*

Fochen du tiachtain ('welcome thy coming'!) .i. is fl*ed* maith lind do tiachtain o oighe ('thy coming is a good feast to us, O guest'!). Fó .i. bonum (*a*) cen a cena .i. fl*ed* ('a feast').

Fochen do thichtu .i. graecum est. fo .i. bonum cenos [*ξένος*] .i. hospes. focen din .i. fo óige, H. 2. 16. Niba *fochen* leu a forcital íccas corpu et anmana 'not welcome to them was the teaching that healeth bodies and souls', Z. 1057.—*Ed.*

Fert ['a tomb'] .i. adnacul [Firt 'a miracle'] a virtute (*b*).

ferte f. 'tomb' was an Old Ir. form: *fertæ* martyrum Lib. Arm. 6 b. 2. *du ferti martur* (gl. ad sargifagum martyrum) Lib. Arm. 21 b. 2. ad *ferti* virorum *feec*, ibid. 3 b. 1. fert .i. ulaid cumdachta, O'Dav. cf., perhaps, Skr. *vriti* 'hedge' and Latin *urtum* 'a grave'.—O'Clery has *feart* .i. uag, and *feart* .i. fearann.—*Ed.*

Fír ('true') quasi vír a vero latine.

Manx *feer*, W. Corn. and Br. *gwir*.—*Ed.*

Fedan a foedere on accomal ('from the league').

MacFirbis glosses *fœdus* by *coimhchengal no osadh*.—O'D. *Fedan* (gen. na fedhna, *Cogad Gaedhel* etc. 40) is not translated by O'D. It means also 'a yoke', 'team': cf. arathar cona *fedain* techta ('a plough with its proper team') O'D. Suppt. daim na daimet firu na *fedna* foraib 'oxen that suffer neither men nor yokes upon them', *ib*.—*Ed.*

Fiam .i. lorg ('a track').

So O'Clery: *Fiamh* .i. lorg. The word may have lost a g and be connected with Goth. *vig-* s, Lat. *via*, etc.—*Ed.*

Fang .i. fiach ('a raven').

So O'Clery.—O'D: cf. W. *gwancio* 'to gorge', 'to glut'.—*Ed.*

Fual ('urine') quasi fuil ('blood') ar a dath ('for its colour) no quasi bual .i. uisce ('water').

Fuil ('blood') quasi fluib a fluvio ar is cosmail silit immalle ('for both drop (*c*) alike'). No a fulmine .i. ontsaignen ('from the lightning') ar it cosmaili (*d*) im tes (*e*) 7 im deirgi datha ('for they are alike as to heat and as to redness of colour').

Fiadnise ('witness') .i. fiad nass .i. fiada ronas ('God has bound').

Cognate with Eng. *witness*.—O'D. In H. 2. 16, col. 108 this gloss runs thus: Fiadnaisi .i. fiadæ ronass incor. In Old-Irish *fiadnisse* is a neuter *io*-stem, Z. 53, 823, Manx *feanish*.—*Ed.*

Fiadmuin ('hares') .i. fiadmila bid i muine ('wild animals that are in a brake').

fiadmíla = W. *gwyddfilod*.—*Ed.*

(*a*) *Fó* is the Skr. *vasu* 'good'.—*Ed.* (*b*) Hence also Corn. *barthus* and *marthus*. Bret. *berzut*.—*Ed.*
(*c*) 'flow'.—O'D. (*d*) MS. cosmailius. (*e*) MS. dath.

FIRSI .i. n*e*rt ('strength') ut dicitur ferr firafirsi ('better is truth than strength').

So O'Clery.—O'D. O'Davoren p. 87: Firrsi .i. nert.—*Ed.*

FERG .i. laech ('a hero'). unde dicitur com*aid* ferg foeb*ar* ['a hero keeps (?) an edge'].

So in O'Davoren p. 84: cf. perhaps *vargus* 'latrunculus', Sidon. Apoll. Epist. VI. 4, cited Dief. Origg. p. 434.

FELL .i. ech ('a horse') unde dicitur cap fell ('a car-horse').

v. supra p. 71.—*Ed.*

FAL .i. ri ('a king').

Fal .i. ri no muir ('king or sea') O'Davoren, p. 85: cf. Lat. *valeo, validus.*—O'Clery writes *Fál*, with a long *a*, and explains it by *rí* 'king' and *iomad* 'abundance'—*Ed.*

FIM .i. deog ('a drink').

FIM .i. fin ('wine') unde dicitur dodaile[d] fim i crethir ('wine was distributed in a cup').

FETHAL .i. corn cumdaig *(a)* argoid ('a goblet with a silver mounting').

So O'Clery: *Feathal* .i. corn cumhdaigh airgid.—O'D.

FOCHLA an tuaiscert ('the north').

Cf. W. *gogledd.*—*Ed.*

FAITSI an desscert ('the south').

Perhaps from *fu-desi*, where *desi* = W. *deheu.*—*Ed.*

FOCHLA nomen do suide na fl*a*th*a* ('name for the champion's seat').

So O'Clery: *Fochla fo* .i. suidhe flatha no tighearna. And *Faitsi* was the name for the charioteer's seat—obviously because the charioteer sat on the right, or south, side, while the champion sat on the left or north *(fochla).—Ed.*

FIANNACHTACH (a man's name) .i. fian-gnimach ('hero-deedful') gnim fian lais ('the Fians' deed with him').

Anciently a man's name; still preserved in the surname O'Fiannachtaigh, anglicè Finaghty or Finnerty.—O'D.

FORBASACH (a man's name) .i. sudiges bes foruib no cacht.

O'D's version ('sitting around them or a siege') is clearly wrong. I would translate 'he who places a tribute (*bés* .i. cíos, O'Clery) on them, or a tax'.—*Ed.* From *forbais* 'a siege'.—O'D.

FOTHATH .i. fothug*ud* ('founding') unde dicitur rofothath flaith for raigni ruad ('a chieftainship was founded on mighty Raigni').

So O'Clery: *Fotha* .i. fundameint. *Fothughadh* .i. cumhdach no tionnsgnamh 'founding or commencing'.—O'D. *fotha* m. Z. 999, *rob-fothiged* 'fundati estis' *ib.—Ed.*

FICHT .i. feig ('sharp').

I would fain read *ferg* 'anger' instead of *feig*, Z. 994, and then identify *ficht* with the Welsh *gwyth* 'wrath'.—*Ed.*

(*a*) MS. cumdraig.

Foi .i. flaith ('a chief') unde dicit (*a*) Cuchuimne

Manibad airmitiu níe	"Unless there is honour of evil
nip indemain fochlach foe	Not unsafe is a seated chieftain :
beith dam for crocann ngamnain	For me to be on a yearling calf's skin
itig garbhain bid gnoe	In Garván's house is delightful (*b*).

foi is written *fo* by O'Clery, who explains it *flaith, tighearna no rí* 'a chief, lord or king'.—O'D. *Fo* is a different word. *Foi* seems cognate with *οἰήϊον* 'rudder', which Becker spells with the digamma (Il. 19, 43 : Od. 12, 218, and Benfey refers to the root *vī*. cf. W. *rhwyf* 'king', Cornish *ruifanes* 'queen' which are connected with *rēmus* : cf. also the secondary with the primary meanings of *guberno* and *κυβερνάω*.—*Ed.*

Fothond .i. muclaithe ('a sow in heat'?) iarsindi bis fo thuind amail in cerndubhan ('because it is under a wave, like the *cerndubhán*') ut dixit fer muman

Rucht fothuind fithend foi
andord ela inmhain aui
osnad echtge alaind luad
lin muc muad mend medras coi.

Fuluth ['wealth'] .i. luth foi .i. utmall ('motion under it, i.e. it is unquiet' (*c*)).

Spelt *folud* in Senchas Mór, 242, and = W. *golud*, O. Corn. *wolut* in *woludoc* (gl. dives).—*Ed.*

Feici ['ridgepole'] quasi feighe ['illumination'] iarsindi imfuilnges soillsi dond tegh ('because it sustains light for the house').

O'Reilly guesses *feici* to be 'a chandelier'. But O'Clery has *feige* .i. mullach tighe no dunaidh. In H. 2. 16 we have feice tige quasi fege quia praestat lucem domui : *feighe* (leg. *féighe)* is a derivative from the adjective *féig* (clarus, illuminatus) Z. 994.—*Ed.*

Fuirim ['a gift?] .i. ellach aisti ['a present for a poem'?].

fuirim .i. tabair(t). ut est fuirsin samaisc ar dian co ndroncaire 'he gave a heifer for a *dian* with a strong caldron', O'Davoren, p. 85.—*Ed.*

Fenelach .i. ellach ercai ['gift of an *eric*'?]

Ferdoman .i. domna fir ('the *materies* of a man').

.i. mac becc 'a little boy' Mac Firbis—O'D. *fear domain* .i. mac bithbhenach 'a boy who is an habitual trespasser', O'D's Suppt.—*Ed.*

Faindelach .i. oinmitt ('an oaf').

fáoinnealach .i. *oinmid*, O'Clery.—O'D. cf. W. *gwaened* 'headlong'. *Faennelach* is wrongly *feanelach* in O'Davoren p. 86. The phrases *faenleadaigh fine* and *athgabail foenledaig* are cited in O'Don. Suppt.—*Ed.*

Feuthal .i. eugasg ('form').

O'Clery *feathal* .i. *éccosg no cuma* 'face or form'.—O'D. O'Davoren has *feathal* .i. comartha no minn : *feathla* .i. egusc no comartha. Perhaps we should read *fedhal* and compare the W. *gwedd* f. 'aspect', 'form'.—*Ed.*

(*a*) M S. dicitur.

(*b*) 'Were it not in thy heroic respect, I would not be in Emhain, seat of chiefs. I being on the skin of a yearling calf at Garbhan's house; it would be mockery'.—O'D. *gnoe* — *gnaoi* .i. *aoibhinn*, O'Clery.—*Ed.*

(*c*) 'agility in it, i.e. noble'.—O'D. But *utmall* Z. 252, 562 is inquietus, mobilis, and the glossographer alludes to the instability of riches.—*Ed.*

SEPTIMA LITTERA.

GLOIR ('glory') .i. a gloria .i. gluair ['speech'? 'voice'?] from the greatness of the talk.

O'D has ".i. *gluair* from the greatness of the glory", which does not make sense. Cf. the Gaelic *glòir* 'lingua', 'sermo'. Ir. *glórach* 'noisy' *(a)—Ed.*

GALAR ('disease') quasi *calor.*

A neuter o-stem, Z. 249-800. Connected by Pictet (Kuhn's Zeitschrift v. 338) with the Skr. root jrî. Welsh *galar* is 'mourning', 'grief'.—*Ed.*

GAM ['November'] ab eo quod est γάμος ['a wedding'] graece inde etiam graece mulier nominatur .i. a woman, unde *bigamus* vel *trigamus* dicitur.

B here varies: *Gam quasi gamos isin greic nouimber un. veti. mulieres dnt.* .i. *mi gam on.* The glossographer seems to mean that the month *gam* (November), like the Attic month γαμηλιών (latter half of Jan. and beginning of Feb.), took its name from γάμος, because that was the fashionable time for the ancients *(veteres)* to marry *(mulieres ducere).* See quotation under next article for an example of *gam.* O'Clery explains *gamh* by *geimhreadh* 'winter'.—*Ed.*

GAIMRED ['winter *(b)*] quasi *gaim rith* ['course of *gam*'], et inde Colmán mac hui Clúasaig dixit in the elegy of Cumine the Tall, son of Fiachna:—

Descendant of Coirpre, descendant of Corc,
He is a sage, is noble, is illustrious.
Alas (he is) a corse in the month *Gam!*
Not lamentable *(c)*, however—not to death (has he gone).

i.e. in heaven he has arrived.

Mí gam here certainly means the month of November, for S. Cumine Fota died on the 12th November, A. D. 661.—O'D.

GELISTAR (*gelestar* B) i.e. name for a ford *(d)* of water in which are cattle in heat *(e)*, and they bite a mouthful from every division of land *(ferann)* which is about it, and a circle of stakes is made around it, if the ford *(f)* is between neighbours, so that cattle may not eat the cornfields. The

(a) The noun occurs in O'Davoren: *Blor* .l. *glor* 'a voice,' ut est *blor cumi* ('voice of grief'), and it says in another place *blor con dombinne* 'the howl of hounds (is) unsweetness'.—*Ed.*
(b) 'The month of November'.—O'D.
(c) *liach* .i. *doilig* H. 3. 18. 527. cf. Z. 579, *ba uisse hirnaigde erru ba* liach *anepeltu* 'It is right to pray for them, lamentable is their destruction'. O'D translates *liach* by 'cause of grief'.—*Ed*
'pool'.—O'D. *(e)* *oibell* (B *uibel*) = W. *ufel* 'a spark'. *(f)* 'pool'.—O'D.

grazing which is made in the ford *(a)* is what is called *gelistar*. And every neighbour is entitled to a common road to it, if it is without a road, [*varia lectio*] or to it, if it be without a passage *(bél)*.

O'D translates the last sentence thus: "And every neighbour is entitled to make a common road if it be surrounded by land without passages".—*Ed.*

GABUR ('a goat') with *ailm (b)* [the letter *a*] quasi *caper*, for it is that was corrupted therein. *Gobur* with *ond (b)* [the letter *o*] is a nomen for a horse, and it is a Welsh (word) that was corrupted therein. *Gour* then [in Welsh, *goor* B, leg. *guaur ?*] is every thing bright. Inde dicitur *gobur* [*goar* B] to the white horse, etc. *Gobur* [*goor* B] also (became) a name for any horse, whatsoever his colour might be, so as that a small part of him were white, from the most remarkable colour nominatur. [*var. lec.*] *Gobur* [*goor* B] is his nomen, for it is the most remarkable nominatur.

B adds: rotuill in fili gaidhel*ach* .b. fris ar tucait mbindessa ar rop aille leo gobar quam goor. unde gobar nominatur 'the Gaelic poet added a *b* to it, for sake of euphony, for they thought *gobur* finer quam *goor*. Unde' &c. *Gabur* is said to be *ainm do gréin* ('a name for the sun') in H. 4. 22, p. 61a, and graig *ngabor* nglas 'a herd of grey horses' occurs in *Seirglige Conculainn*. O'Clery has *gabhar* no *gobhar* .i. each 'a steed'.—*Ed.*

GILLDAE ('a pupil') like to a leech *(gil)*: it is its custom to suck: it is also the custom of the *gilldae* (*gillae* B) to suck instruction from his tutor's tongue, ut dicitur in the *Bretha nemed*: *toglen* [*doglen* B] *gil tengaid* '*gil* stuck to tongue'.

A here erroneously explains *gel* or *gil* by the adj. *glan* 'clean'. This explanation does not occur in B. *Gel* or *gil* 'leech' is now obsolete in Ireland; but in the Highlands, *gealtholl (c)* means 'a leech', and cf. W. *gel*, Corn. *ghel* (gl. sanguissuga).—*Ed.*

GAILENG then was (first) said to Cormac, son of Tadhg, son of Cian, i.e. he made a feast for his father, i.e. for Tadhg, grandson of Oilill, and he had a hundred of every kind of animal (at the feast), except badgers only. Cormac went to the badger-warren. It was tedious to him to wait to destroy it, so he invited (them) out on the truth of his father Tadhg's honour *(d)*. Then the badgers came out, and Cormac killed a hundred of them, and displayed (them) at the feast *(e)*. Then Tadhg's heart loathed them, and he said what he (Cormac) had done, and he named his son hoc nomine, i.e. Cormac *Gaelang* [*Gaileng* B] i.e. Dung-Honour, unde Galenga nominantur. Gaileng, .i. *gæi lang*, falsehood and treachery, i.e. without purchase. Gaileng, i.e. *gail-sheng*, valour-paltry, i.e., one of the two is paltrily valourous.

See the foregoing story told at greater length from ms. H. 3. 18, p. 42, in *Three Irish Glossaries*, pp. XLII-XLV: *gae* or *gai* 'dung' seems cognate with Skr. *gu*, *gavati*, Zend *gu* cacare.—*Ed.*

GEM 'a gem' i.e. a gemma [.i. ond lic logmair 'from the precious stone' B].

W. *gem*, pl. *gemeu (rud-emeu)*.—*Ed.*

(*a*) 'pool'.—O'D. (*b*) So B. (*c*) Mr. Norris (*Cornish Drama* II 367) quotes a Gaelic *giol* f.—*Ed.*
(*d*) *cotaccart amach for fira einich a athar* .i. *taidg* B. The reading in A: *cotachartsat* is wrong.—*Ed.*
(*e*) B here again is much better: dollotar sum in bruicc no-s-marb dana cormac ced [leg. cét] dib 7 do dusarfen [leg. do-das-aspen ?] oc in fleid.—*Ed.*

GRAD ('a grade') .i. a gradu.

niurt grád hiruphin 'to the virtue of the ranks of Cherubim,' Patrick's hymn: *grádh eclaise, gradh secht*a, O'D. Suppt. *æclis uii. grádich*, Lib. Arm. 170, b. 2. As the *a* is long, *grád* is probably *not* borrowed from grădus.—*Ed.*

GLANG i.e. shoulder: inde asglang [asclang B].

B adds: *os gualuinn mbis* 'what is over a shoulder', v. supra p. 1, s. v. *Asglang.—Ed.*

GNÍD i.e. a voice, inde dicitur *gnídgal.*

GEL ('white') ab eo quod est gelu [.i. ón reod 'from the frost', B].

GIABUR [*giabair* B] i.e. a harlot.

O'Clery has *giabhair* .i. meirdreach.—*Ed.*

GOL i.e. a tear, unde *golgaire* 'loud weeping'.

So O'Davoren, p. 94, and v. supra s. v. *Digal.—Ed.*

GALL i.e. a pillar-stone, i.e. *nis comathig combatar selba co cobrandaib gall* 'they are not neighbours till (their) properties are (provided) with boundaries [?] of pillar-stones' (*a*). *Gall*, then, means four things, i.e. first, *gall*, a pillar-stone, ut praediximus: it is so called because it was the Gaill that first fixed them in Ireland. *Gall* next, a name for nobles of France, i.e. tribus Galliae, and they were so called from candor corporis, γάλα [enim] Graece lac Latine dicitur, unde Galli, i.e. milky ones (*b*). Sic, then, *gall* is nomen for a swan: inde Fer Muman dixit:

cocholl chos ngall gemin brain

'the covering of swan's legs is a raven's skin'.

gall, then, a name for a cock, i.e. *gallus*, i.e. from *galea* capitis he is named. [B adds: *a cathbarr a cind* 'from the crest of his head']

1°. *gall* 'a pillar-stone' seems at first sight cognate with O.Fr. *gal*, which Diez, E.W. II, 304, connects with W. *calen* 'whetstone.' The double *l*, however, = *rr*, points to an Indo-European *ry* or *rs*: so cf. perhaps Zend *zarsh-tva*, 'a stone'. O'Clery s. v. makes the dat. pl. *gaillechaib*. 2°. The etymology of *Gall* from γάλα is taken from Isidore, par. 104. "Galli a corporis candore nuncupati sunt: γάλα enim graece lac dicitur." 3° *gall* 'swan' and 4° *gall* 'cock' (if the latter word is not a loan from *gallus*) are for **garlus*, and both from the root GAR 'to call' 'praise'; cf. *swan* from the root SVAN 'sonare', and cf. *hano* with the Latin *cano* and perhaps κύ-κν-ος—*Ed.*

GRASTICUM [*Grazagum* B] i.e. *graziacum*, i.e. Patrick's (mode of) thanksgiving, quod Scoti corrupte dicunt (*c*): sic autem dici debet (*d*) .i. *grasagum* [*grassaigim* B] *do duiu* .i. gratias deo agimus *(e)*

The word is found seven times in Lib. Armach. 7 a. 1, once spelt *gratzacham* and six times *grazacham:* Et venit Daire post hæc ut honoraret sanctum Patricium, portans secum eneum mirabilem transmarinum metritas ternas ('three firkins') capientem;

(*a*) O'D reads: *nis cintaig comatig coméda selbh co mbatar coiccrive co comrandaib gall*, and translates 'neighbouring herds of cattle are not amenable until boundaries are divided by pillar-stones'.—*Ed.*
(*b*) *indastai* 'of the milk'.—O'D.
(*c*) B translates: *is ris aderait scotici truailnel.—Ed.*
(*d*) B translates: *is marsin is coir sin do rad.—Ed.*
(*e*) B translates: *bermait buide n-altaigthi do dia.* But H. 2.16, col. 113, has 'Grat(s)icum gratias ago' in the singular.—*Ed.*

dixitque Daire ad sanctum "Ecce, hic eneus sit tecum"; et ait sanctus Patricius "*grazacham*". Reversusque Daire ad domum suam dixit "Stultus homo est qui nihil boni praeter *grazacham* tantum pro æneo mirabili metritarum trium"; additque Daire, dicens servis suis "ite, reportate nobis eneum nostrum". Exierunt et dixerunt Patricio "portabimus æneum". Nihilominus et illa vice sanctus Patricius dixit "*gratzacham*, portate", et portaverunt. The form is an Old Welsh loan from the Latin *gratias-ago* 1st person *singular* (like *datolaham* 'lego', *mergidhaham* 'evanesco' Z. 498) and not, as Cormac supposes, a plural, which would have been *grazagun*. The present Welsh would be *gresaaf* 'I welcome', from *gresau : duiu* 'God' (now *duw*) is a fine Old Welsh form = Skr. *dêva*, Lat. *deus*, *dîvus*, Ir. *dia*. Hence *duiutit*, Juvencus.—*Ed.*

GÉD ('a goose') nomen de sono factum, *gág*, *gag*.

W. *gwydd*, Corn. *guidh*, Br. *gwéz*, *Ir. Glosses*, No. 388: Manx *guiy*. An Old-Irish *goss* = (*h*)*anser*, Gr. χήν, Ohg. *gans*, occurs supra, p. 37 s. v. *Cermnas*.—*Ed.*

GAMUIN ['a year-old calf'] .i.e. in the month of *Gam* (November), after *samuin* (Hallowtide, Nov. 1), unde dicitur *gamnach* ['a milking-cow, with a year-old calf'] i. e. *gam-shinech* ['*gam*-dugged'], because there is milk in the month of Gam, i.e. in winter.

Gamain B. Gaelic *gamhainn*, Manx *gauin*. In *Senchas Mór*, p. 185, *bó cona gamaind* is rendered 'a cow with its *hide*'.—*Ed.*

GRONN or GORN ('firebrand') .i. *gai-orn* i. e. a dart of destruction, i. e. a firebrand, ut Gruibne dixit, welcoming Core or Cormac, *immicuiretar gruinn* (or *guirn*) *gair* &c. "let firebrands (and) shouts be put round him"! (*a*)

gronn reminds one of the Gaulish *Grannos*, which Siegfried connected with Skr. *ghṛni* 'sun': *gor-n* (gorn .i. aithinne teineadh, O'Clery) seems (like *goraim* 'I warm') a derivative from *gor* 'fire', which is cognate with Skr. *ghar-ma* 'calor'.—The Gr. γρυνός, γρουνός and Ovid's *Gryneus* should be remembered.—*Ed.*

GLUSS i. e. light, as in the Bretha nemed: *dofet óc iarnglus* ('a youth excels by his light') i. e. the youth with his bright eye is more excellent than the old man with feebleness of his eye.

Cognate with Eng. *gloss*?—O'D. The above version of *dofet óc iar nglus* is clearly wrong: cf. iar nglus .i. dered dia soillsi, O'D's Suppt. I would render 'A youth precedes (an old man) after (his) light (is gone)'.—*Ed.*

GRETH [*Grith* B] nomen for a servant of Aitherne, to whom Amargein, son of Eculsach [amorgine mac ecetsalach B], a smith from Búas, said *Inith greth gruth grínmuine glascrema cue uinn ubla grethi gruth.*

O'D has left this unattempted. In B the story is told more fully thus: Luid gilla athairne do chuincidh iasachto do tigh ecetsalach goband conaca in lealab ocon tenidh is mar [leg. nár] ba mo indas dorn 7 robtar lana im*orro* a uii.mbli*adna* seom. bui iarom oc creim (creime) 7 grotha et reliqua. asbeart iarom fri greth Innith grith gruth (.i. fonaithe) grianmaine granmune glaiscrema cue (.i. cnú) huindi ubla grethi [leg. grechi?] grith [gruth A] Innith greth gruth 7rl. Adcuaid iarom an gilla dathairne sin. Doluidh athairne 7 fidhbai ina laim dia marbad. Tanic athair in maic etarlam 7 imroi-chomairc don ingin cia tainic don tig. asbert ind ingen tainic gilla athairne 7 isbert in rogab. Aill-amæ ar a at(h)air ticfa athairne 7 muirfid ind mac. Folaid olse in mac 7 suididh a etach airm ita. Dognith amluid. Tainic athairne 7 dobert buille

(*a*) 'be raised for him'—O'D.

don cip bói isin étach. Eges in ingen iarom 7 luid-sium for teichedh. IS í éraic iarom doradad ind .i. mac do forcedal do echedsalach goband connabá messa am dan oldas athairne. is iarom bretha amorgein chuici. 'Athairne's gillie came to ask a loan to the house of Ecetsal, the smith, and he saw the child at the fire, and it was not bigger than a fist, and yet its seven years were complete. Now it was gnawing garlic and curds and so forth, and it said to Greth "Does Greth eat curds (i.e. cooked), blackberries, sloes, green leeks, nuts, onions, sour apples *(a)*, curds? Does Greth eat curds etc." ? *(b)*. Then the gillie told Athairne this. Athairne went with a billhook *(c)* in his hand to kill it.—The boy's father came while the iron was in the fire *(etarlam)*, and asked of the girl "who came to the house"? Said the girl, "Athairne's gillie came", and she said what had happened. "Hearken to me", said its father, "Athairne will come and kill the child; hide the child", says he, "and put its dress where it (now) is". Thus was it done. Athairne came and gave a blow to the post *(cip, cippus)* that was in the dress. Then the girl shouted and he went his way. This, then, is the *eric* (mulct) that was given for it, to wit, to instruct the boy for Echetsal the smith *(d)*, so that he should not be inferior in skill to Athairne. Afterwards Amorgein was brought to him'. I suppose this Athairne was the implacable bard mentioned by Dr. Ferguson in his *Lays of the Western Gael*, pp. 67, 245.—*Ed.*

GART, two things it means: *gart* i.e. 'head' in the *Dul Feda Máir* ('Book of the great wood'); *gart* also 'hospitality', (for) it is the head of every illustrious *dail* (?) which one performs.

gart 'head' is = W. *garth* f. 'cape', 'headland'.—*Ed.* *gart* .i. fial no ceann, O'Clery.—O'D.

GRUITEN .i. *groit-shen*, for what is old *(sen)* is *grot* i.e. 'bitter' (*guirt*) for *grot* is every thing bitter [?] unde dicitur *groitmess*, i.e. 'bitter [?] fruit.

O'D (Supp. to O'R.) explains *gruiten* by stale butter. I should have rendered *grot* by 'rotten' (cf. the Gaelic *grod*) and *guirt* by 'sour', cf., however, Grus grot gruiten. a groso cibo .i. dagbiad .i. scaiblin no braisech, H. 2. 16, col. 114.—*Ed.*

GNÓ i.e. derision, ut dicitur *ní recht nach gnó* ('not right is any mockery'), i.e. no mockery is straight, i.e. law is not straight unless it is good, and not right for *gnó*, i. e. not right for derision or for laughter, (to be) therein. *Gnoe*, however, is every thing beautiful, ut dicitur in the *Senchas Mór*, *cno gnoe* i. e. a beautiful nut *(f)*.

So *gnó* .i. focuidbeadh no magadh *(g)* O'Clery. 'jibing or joking'—O'D. cf. gno car cnáim marbda O'Davoren, pp. 64, 94 (where *car* 'brittle' = ξηρός): *gnoe*, spelt *gnaoi*, is glossed *aoibhinn* 'delightful' by O'Clery.—*Ed.*

GROMA [*gromma* B] 'satire': unde dicitur *gromfa* i.e. 'he will satirize', et unde dicitur *gruaim cach sluaig min aidetchide do deilb as auraissi do œir 7 d'ecnach* 'to satirize all persons *(h)* small (and) unsightly (?) of form who are easiest to jeer and lampoon'. *gruaim-duine* 'a surly person' is thence said.

(a) I guess our *ubla grethi* to be O'Clery's *ubhla graiche*, which (s. v. *Grech*) he explains by *ubhla goirte*.—*Ed.*
(b) Insinuating that Athairne did not feed his servant Greth so sumptuously.—*Ed.*
(c) *fidbae* in *Senchas Mór*, 124.—*Ed.*
(d) I am not sure that this is right, for the dat. sg. of *goba* 'smith' is *gobainn*, not *gobann*.—*Ed.*
(e) "bitter".—O'D.
(f) See H. 2. 18, story about *cno gnoe*, certain nuts that grow in Asia.—O'D.
(g) W. *mocio*.—*Ed.*
(h) literally 'every host.'—*Ed.*

O'D here deviates from the mss. (A and B), and translates "*Gruaim* ('surliness') All parties that are unsightly of countenance are they who are easiest satirized or lampooned. *Gruim* and *duine Cassilerno* it is called". The mysterious *cassilerno* [P] is in A, not in B. *Gruaim* 'surly' is Manx *grou.—Ed.*

GLÁM quasi *clám*, ab eo quod est *clamor*.

B adds : .i. escaine 'a curse' and A (incorrectly) 'facit': cf. *glám dicenn* 'an extempore lampoon' and *glám ger*, O'Davoren, p. 115.—*Ed.* *glam* is still in use [P] in the sense of *clamor*, outcry.—O'D. It probably comes from the root GAR as the Latin *cl-amo* from CAL.

GLADEMAIN [*glaidemain* B] i.e. wolves, which cry (*gláidite* (*a*)) i.e. which uplift great howls.

As O'Clery writes *glaoidheamhain*, the spelling of B is correct. The nom. sg. is doubtless *gláidem*, though O'Clery explains *glaoidheamhain* as sg.—*Ed.*

GUIDEMAIN [*gudemain* B] .i. spectres and fairy queens.

Guidemain seems to mean 'false demons', from *gó*, *gúa* (= W. *gau*) 'false' and *demain* for *demuin*, n. pl. of *demon*, a demon, *daemonion*, (Corn. *gevan* or *jevan*), gen. s. *demuin*, Z. 494.—*Ed.*

GAIRE i.e. short life, i.e. *gair-ré*, 'short space', ut dicitur in the satire which Nédi, son of Adnae, son of Othar, made for the king of Connaught, i.e. for his own father's brother, for Caier, son of Othar. This is the satire :—

> Evil (*maile*), death (*baire*), short life (*gaire*) to Caier (*caieur*)!
> May spears of battle (*celtra catha*) wound Caier!
> Destruction to Caier, *dira* (?) to Caier: Caier under earth (*foro*).
> Under ramparts (*fo mara*), under stones (*fo chora*) be Caier (*b*)!

maile then i.e. 'evil' from *malum: baire* i.e. death, *gaire* i.e. 'short life': *Caieur* i.e. 'to Caier': *celtra catha* i.e. 'spears', unde dicitur *diceltair* i.e. a shaft of a spear without iron thereon or without a weapon, *foró* i.e. *imord feda* [?] i.e. 'under earth: *fo mara* i.e. under ramparts of earth very high: *fo chora* (*c*) i.e. under stones be Caier etc.

Additional Articles from B.

GRUC .i. a cruciatu .i. on cumgach.

O'Clery gives five meanings to *grug*; 1st *srang chlair an édain*, 'a wrinkle in the forehead, 2nd *gruamdha* 'sulky'.—O'D. He also gives 3rd, *lag* 'weak', 4th *garg* 'fierce', and 5th *breg* (leg. *brég*) 'a lie'. The first of these probably is our *gruc*. *Gruc* (gen. *gruice*) re-occurs infra, p. 90, explained as 'hero' and 'rough'.—*Ed.*

GALGAT ('a champion') .i. tria gail gaet(h)as .i. gon*as* .i. marb*as* ('who wounds (*gaethas*) through valour (*gal*) i.e. who wounds, i.e. who kills).

galgad .i. *gaisceadhach* 'a champion', O'Clery.—O'D. *galgat* re-occurs infra p. 90, explained as a bereavement which causes weeping.—*Ed.*

GER a gere ab eo [quod est] ruminatio.

So in H. 2,16: Ger 7 gere .i. gera ebraice .i. ruminatio. Gere din accobar cocnama.—*Ed.*

(*a*) B *glaidite*, A, mendose, *gluidite*, from gloidim (gl. ringo, leg. ringor ?) Z. 430. now *glaodhaim*.—*Ed.*
(*b*) O'D has not attempted this quatrain.—*Ed.*
(*c*) probably cognate with Skr. *kar-kara* 'hard', *karaka* 'hailstone', Lat. *cal-x* etc.—*Ed.*

GILLA ('a gillie') a cillus [κυλλή ?] graece, manus unius ar is lam do cach aon a gilla ('for his gillie is a hand to every one').

So in H. 2, 16, col. 103.—*Ed.*

GRAIG graece mulus (.i. asan) latine.

It is hard to say what Greek word the glossographer thought of: *graig* seems = the Middle-Irish *groigh* (gl. equitium) a stud of horses, Manx *grih*, W. *gre* = Lat. *grex*. In *Senchas Mór*, p. 162, *hi fuba do grega* is rendered by 'for scaring thy horses', and at p. 164 *do grega* (nom. pl.) by 'thy horses'.—*Ed.*

GILCACH ('reed') quia locis in gelidis nascitur.

giolcach 'reed' in the N. and W. of Ireland: in the E. the common broom, and so in some medical mss.: *giolcach sléibhe* 'genista'.—O'D.

GAOTH ('wind') quasi caoth catero [καθαίρω] graece purgo latine .i. glanad ('to cleanse').

O. Ir. *gáith*, Manx *geay*, root GHI, Skr. *hi*, pf. *jighâya*, Zend *zi*.—*Ed.*

GNATH ('usual') a [cognosco vel] gnato .i. eolchaigim ('I know') no aichtigim (*a*).

Gnath .i. a cognosco vél gnato, H. 2, 16, col. 113, *gnáth* (gl. solitus) Z. 102 = Gaulish *gnátos* in *Catu-gnâtos*, W. *gnawd*, is cognate with γνωτός, Lat. (g)*nótus*, and comes from the root GNĀ, Skr. *jñâ*.—*Ed.*

GARG ('fierce') .i. gargon [Γοργών, γοργός] graece ferox interpretatur.

Still living, and apparently cognate with Γοργών.—O'D.

GRAIBRE .i. gaire trom ('heavy laughter') in graiph fil and is onni is gravis an re is risus .i. gaire ('the *graibh* that is there is from *gravis*, the *re* is *risus* i.e. laughter').

Otherwise in H. 2, 16, col. 113: Graibre tromre. rissis [ῥῆσις] graece locutio interpretatur.—*Ed.*

GIGRAND ('a barnacle goose' *anser bernicula*) a gyrando on cuairt fell bis fuirre ('from the circular flight that she makes').

This reduplicated form, *giugrann* (gl. anser) Z. 26 (= * *gi-gur-ann*), *gioghrann* .i. cadhan, O'Clery (the W. pl. aggr. *gwyrain* 'barnacles' has regularly lost g between vowels) is possibly connected with *gyro*, *gyrus*, γῦρος, which last Aufrecht (Kuhn's Zeitschrift, IX, 231) puts with the Vedic adjective *jiv-ri* 'schwankend', 'wackelig', 'gebrechlich', 'altersschwach'.—*Ed.*

GIN ('a mouth') i.e. a gingis .i. ona hoslaicib bid ann ar medhon ('from the openings that are therein in the middle').

gin (W. *genau*.—O'D.) is connected by Glück (K. N. 106) with Skr. *hanu*, Gr. γένυς, Lat. *gena*, Goth. *kinnus*, Eng. *chin*. But is it not rather to be put with O.N. *gin* 'gähne', Lat. *hi-sco*, *hi-o*, *hi-atus*, Gr. χήμη, χειά, χαίνω? The mysterious Latin *gingis*, which MacFirbis rightly supposed to be for *gingivis*, occurs in Gildas' Lorica, l. 44. In H. 2, 16, col. 113, we have Giun a ging(i)vis .i. o menannaib: dat. sg. *giun*, Z. 986.—*Ed.*

GRIAN ('sun') a gyrando [*o timchull* H. 2, 16, col. 113] terram .i. a circuitu .i. on cuartugud ['from the circling'].

(*a*) 'I haunt or frequent'.—O'D. But should we not read *ichtigim*, 'I make children' (*icht*)? for *gnaturs*, according to DuCange, means gnatos seu filios procreare.—*Ed.*

See Siegfried's remarks on *grian, Irish Glosses*, No. 952.—*Ed.*

GRUAD ('cheek') quasi cruad a cruore .i. on fuil ('from the blood') no go ruad bis .i. co ruaide no derge inte ('or it is *go ruadh* i.e. with ruddiness or redness therein'.)

See *Grend* infra. Manx *gruaie*, W. *grudd* 'cheek', Corn. *grud* (gl. maxilla).—*Ed.*

GOBA ('a smith') .i. gobio [γομφόω ?] fabricans latine.

Goba (gen. *gobann*: cf. Gaulish *Gobannicnos*), O. W. *gob* now *gof*, Corn. and Bret. *gôf*, has been compared with Lat. *faber*; but erroneously, as *fāber* = Skr. dhâtṛi (Kuhn).—*Ed.*

GOIDELG ('Gaelic') .i. guth-elg ('voice, elg') .i. guth erendach ['Irish voice'] ar ata intainmsin for eirind ('for that name—scil. Elg—is on Ireland').

Now written *Gaoidhealg*, a deriv. from *góidel* (o goidiul, H. 2, 16, col. 114), *Gaoidheal* 'Irishman'. Siegfried connected this with Lat. *hoedus (foedus)*, *hoedulus*, Goth. *gaitei*, *gaits* 'goat', root GHID, which Benfey sees in χίμαρος for * χιδ-μαρος, sed qu. as the ι is short.—*Ed.*

GUTH ('voice') a gutture.

guth (gen. *gotho* Z. 916, now *gotha*) an u-stem, root GHU or GU.—*Ed.*

GARB ('rough') hebraice [gareb .i.] scabies [.i. claime] latine.

In *garb* (now written *garbh*) the *b* is a *v*: M. *garroo*, W. *garw*, Skr. *garva*, γαῦρος.—*Ed.*

GUIN (a 'wound') gone hebraice hostis latine.

Now 'a dangerous wound': used in the Annals to denote a *mortal* wound.—O'D. H. 2. 13, col. adds 'nama, inti gonas 'an enemy', 'he who wounds'. An old example is in S. Patrick's hymn: ar neim ar loscud ar bádud ar *guin* 'against poison, burning, drowning, wound': *guin* dorónta 'a wound that was inflicted' *Senchas Mór*, 2, an guin 'the wound' Milan, a neuter i-stem, *gonaim* 'vulnero', root GHAN, Skr. *han*.—*Ed.*

GUBA suspiria .i. osnad ('a sigh', 'a groan').

gubha .i. caoineadh ('lamentation') gné gubha .i. gné chaointe, O'Clery.—O'D. The gloss is given more fully in H. 2, 13: gubae guba enim graece suspiria interpretatur.—*Ed.*

GE(I)R ('tallow') quasi cer a carne.

Still living.—O'D. Manx *gierr*, W. *gwer*. See infra s.v. *Usqa*.—*Ed.*

GALLCOBAR (a man's name, 'Gallagher') .i. gal acobar ('valour-desire' ?).

O'D translates "desirous of valour". O'Clery has *Gallchobar* .i. *gal acobhar* .i. *saint gaile no gaisgidh* ('desire of valour or warlike achievement').—O'D.

GOLLTRAIGI .i. adhband trirech imefuilnge gol ('a melodious [?] strain which causes weeping').

'triple-noted music by which you suffer weeping'.—O'D., but *adhband* seems the same as *adbonn* which occurs in a gloss *sireachtach* .i. *adbonn no binn* (O'D. Supp.): as *sireachtach* here seems = W. *hiraethog* 'having longing', I would render *adbann* by 'yearning': *trírech* occurs, Z. 929: fo-m-chain *trírech* inna n-én 'the birds' *trírech* sang to me', with which *trírech* (acc. sg. *trilig* in the preface to the *Félire* of Oengus) seems identical (consider Ital. *trillare*, Germ. *trillern*, Eng. to *trill*). O'D renders *trírech* by 'melody' in the supp. to O'Reilly.—*Ed.*

GENTRAIGI .i. treidi imefuilnge gen.

O'D translates "a strain by which you suffer love". The words as they stand mean "three things *(tréide)* which cause cheerfulness". But perhaps *treidhi* is written for *treighi, traighi.—Ed.*

GARMAN(N) MNA IN DAGHDA ('the names of the Daghda's wife') .i. breg 7 meng 7 meabal ['Lie, and Guile and Disgrace'] Feg aor ('see a satire') unde dictum est

Findach ní fír deimne
denda flatha fian
cían o rofas garmand mna
daghdae do mac murchadæ.

O'D leaves this quatrain untranslated.—Something seems wanting in each of the first two lines. The last two mean "Long since the names of the Daghda's wife grew to Murchadh's son", i.e. it is long since he was called 'Lie' etc.—*Ed.*

GRAIBRE .i. magar .i. briathar grata ('an honourable word') :—

A macu (*a*) leigind legaid	"O sons of reading (i.e. students), read ye:
rob senuidh slondad sidhe	may (the) tidings of peace be a blessing!
binde bar ngotha graibre	sweet your noble voices,
do fil aille na sine	which are more beautiful than screams (*b*)".

GRUC .i. laoch ('a hero') no garb ('rough') ut dicitur guth gruice cruth mbrege ['a hero's voice, a form of falseness'] et reliqua.

Gruc a cruciatu, H. 2. 16, col. 114.—*Ed.*

GALGAT tesbad imefuilnge gol ('a bereavement which causes weeping') ut dixit guaire fri ornait ag caoinedh laignein ('ut dixit Guaire to Ornait in lamenting Laignén').

Cian o tibe do gaire	(It is) long since thou laughest thy laughter.
isarn aire fri daine	And our attention [?] is on men.
at chiu for indaib tabrat	I see on (the) ends of thine eyelashes
is tind galgat no chaine	(That) sore is the bereavement which thou lamentest.

In H. 2, 16: Galgat .i. liach ut dicitur mor ngalgat .i. mor liach. Golget .i. gol oc nech rogæt. V. supra p. 26, s. v. *Breisiu.—Ed.*

GRECH .i. cnu ('a nut').

GREND ('beard') .i. gruaid finn ['cheek-hair'] .i. find ngruaide ('a cheek's hair').

O'Clery explains *greann* by *ulcha no fésóg* 'beard or moustache'.—O'D. Grenn quasi genn genos [γενειάς] enim graeco (*sic*) barba interpretatur: cf. Prov. *gren* 'beard', Old French *grignon, grenon*, Gaelic *greann* 'hair', *greannach* 'hairy', see Diez, E.W. .i. 224, Diefenbach *Or. Eur.* 363.

(*a*) ms. maca.—*Ed.*

(*b*) 'A dignified expression; ut est You students of learning, read ye: happy may be the mentioning of him sweeter your appropriate words than all that is beautiful of music.' O'D.—I read *sidhe* and *ná sine.—Ed. grata* is glossed *oirdheirc* by O'Clery.—*Ed.*

GUAIRE .i. uasal ('noble') no gairci ('fierceness').

So O'Clery: the proper name of a man: still preserved in the family name of O'Guaire, anglicized Gorey.—O'D.

GIRITAN .i. faochain mara ('periwinkles of the sea').

O'Clery has *Gioradain* .i. *faochain no faochoga bhios isin muir ina mbi sort maoraigh* 'periwinkles which are in the sea, wherein is a sort of shellfish'.—O'D.

GRACE .i. corne .i. fiach comradh ('raven-conversation') .i. guth fiaich leo 7 is anadarcaib dognidis .i. amail esene fiach ('they had the voice of a raven and it is in horns they produced them, i.e. like the young of ravens').

Trumpeters who imitated the croaking of ravens. O'Don. Supp.—*Ed.*

GIBNE .i. adarc lege ('a leech's horn') vel canis ut dictum est gibne gortach ('a hungry hound'), et reliqua.

The 'leech's horn' is a cupping-horn, hörnchen des schröpfers. In Zeuss 70, 737, *gibbne* glosses *cirrus.—Ed.*

OCTAVA LITTERA.

IHC [*Issa* B, Ιησους, *ísu*] in hoc nomine est nomen nostri salvatoris.

B adds: .i. *ar slanaigtheoir.—Ed.*

IBAR [*iubar* B] ('a yew-tree') i.e. *ív-barr* i.e. a good top (*barr*), because its top (*a*) never parts from it.

iubar seems the right spelling: cf. the Gaulish plant-name *iubaron*, *lovμβαρούμ*, 'veratrum nigrum' Diosc. IV. c. 16, cited by Diefenbach, *Origg. Eur.—Ed.*

ITHARNA ('a rushlight') [*itharnnae* B] i.e. *ith* ('fat') (and *feorna* a rush) (?) for its cleanness (*b*) and the fat of the cattle they used to melt in the rushes (*var. lec.* or used to come into the candles) apud veteres.

B adds: Aliter ith ('fat') 7 ornnae .i. orn orgain ('destruction') orcuin itha ('destruction of fat'.)—O'D. I have little confidence in the reading and version of this article, If *itharna* be really a rushlight (it must have been something of the kind, see *Adand* supra) cf., perhaps, Corn. *itheu* for *iteu* (gl. ticio), Bret. *etéó*, πίτυς, pîtu-dâru. In H. 2.16 *Itharnæ* is glossed thus: .i. ith 7 feornae .i. orotuimter no ithid feornae.—*Ed.*

IASC ('a fish') i.e. *in-ésc* 'in water' i.e. *esc* 'water' in the water, then, it attains its livelihood (*c*). Or *iasc* quasi *esc* i.e. ab *esca: es* then 'food', unde *esser: ca* i.e. from *caput* i.e. head and ridge (*d*) of every food (is) the fish, for Jesus ate it.

iasc gen. *éisc* infra s. v. *Leithech.* Manx *eeast*, with the usual change of *sc* to *st.—Ed.*

INDMAISS [*innmus* B] ('wealth') .i. inamus ('growth of prosperity [?]).

Now *ionmhus* gen. *ionmhuis*, Gael. *ionmhas* 'a treasure', *inamus* is perhaps 'in temptation' cf. the Lebar Brecc paternoster, O'D. Gram. p. 443.—*Ed.*

ÍSEL ('low') i.e. *ís-aill* ('below-cliff') for *ísel* 'low' would not be said if there was not *ard* 'high' by it.

The version is from B: *Isel* .i. *is aill ar ni erbarad anisil muna be ard ocae. all din ab altitudine.* A is corrupt. W. O.Corn. *isel*, Br. *izel*. O. Ir. *ís* 'under': *is nellaib* .i. fo nellaib, O'Clery.—*Ed.*

IARN ('iron') [*iarnn* B] .i. iart [iarth B] in nortmannica lingua.

Járn or *ísarn* (Bugge, Kuhn's Zeits. iv. 250) is the Old Norse for iron, A.S. *íren*, Gaulish *isarno*, Manx *yiarn*, W. *haiarn.—Ed.*

(*a*) *abarr* B. *fobarr* A. (*b*) B has ar *it* glaine 'for they are cleanness'.—*Ed.*
(*c*) 'it is in the water [only] it can support life'.—O'D. (*d*) 'choicest'.—O'D.

IMESORCAIN [*imesorguin* B] ('mutual destruction') destruction to each of the two sides it is *(a)*

See Zeuss, 847, as to the particle *im*, W. *ym* 'mutuus'.—*Ed.* *imeasorgain* .i. orgain no bualadh ar gach leath dhe, O'Clery.—O'D.

IMRIMM ('riding') i.e. *im-réimm* ['mutual course'] i.e. the course *(b)* of the horse and the course *(b)* of the man. Sic et *dírim* i. e. *di-réim*, course (*b*) of two things.

imrim .i. *marcaigheachd* 'riding', O'Clery.—O'D. each *imrime* 'a riding horse', O'Don. Suppt.—*Ed.*

IMBLIU ('navel') quasi *uimbliu* ab umbilico [.i. on imlecan B, Manx *imleig*].

gen. *imlenn: imlind*, the Middle Ir. acc. sg. occurs as a gloss on Gildas' Lorica, No. 205. The group *umbilícus*, ὀμφαλός and *imbliu*, when compared with Skr. *nâbhi-s*, Lett. *nabba*, OHG. *naba*, *nabulo*, Eng. *navel*, seems an interesting relic of the Italo-Graeco-Celtic unity.—*Ed.*

IMBLIUCH [*imliuch* B] quasi *imb-loch* i.e. a lough about *(imb)* it all around.

Imliuch enters into the names of countless places in Ireland, and from the examination of many of them, I am convinced that it signifies 'land verging on a lake'. See description of the church of Emly, anciently Imliuch Ibhair, in Harris' Ware.—O'D. *Imlioch* .i. ime-loch .i. loch uime fa gcuairt, O'Clery.—*Ed.*

INIS ('island') i.e. ad insula. *Inis*, again, that which is difficult *(inse)*, scil. of access, i.e. *an-usa*, not easy.

Inis is still understood; but *oilean* is more general in the language spoken.—O'D. Manx *insh*, *innis*, W. *ynys*.—*Ed.*

INSAMAIN [*insamuin* B] i. e. *anessamain* i. e. not welcome [?].

O'Clery has *easomain* .i. *failte* 'welcome'.—O'D. The meaning of *insamain* has still to be ascertained:—*essamin* (confident ?) occurs in Z. 592 (hore am *essamin*-se praecepte) and 739, and the compar. *essamnu* Z. 737, and the derivative *essamne* in the gloss *tre essamni cumachti* (gl. per eam confidentiam qua existimor audere, 2 Corinth. 10, 2).—*Ed.*

IB ('drink thou') quasi *bib* i. e. *bibe*.

now obsolete, though used by writers of the last century.—O'D. *ib* 2d. sg. imper. of *ibiu*, *ibimm* 'I drink', has, like many other neo-Celtic words, lost a p at the beginning, and is cognate with the Skr. reduplicated form *pibâmi*, the Gr. *πί-νω*, the Old Slav. *pi-ti* 'to drink'. The p of the root is kept in Lat. *pô-tus*, *po-culum*, etc., though in the reduplicated *bi-bo* it has sunk into *b*. Cognate is *ibas* .i. lestar condigh ann 'a vessel with drink therein', H. 2, 16. The adj. *bibsach* .i. olach is probably a loan from *bibosus*.—*Ed.*

INROSC ('a proverb') [*indrosc* B] .i. *ind-arosc* .i. e. an end-word, i. e. *arosc* (is) a name of 'word' [ainm brethre B].

Ionrosc is explained seanfhocal i. e. 'an old saying, adage or proverb' by O'Clery.—O'D.—Not in my copy, which has only *Ionnrosg* .i. *inn-arasg* .i. *arasg ainm breithre*. (The reading in A is corrupt, *do ind* or *da ind* being written for *ainm*). *Arasc* occurs in the Tripartite life of S. Patrick (Egerton 93, Mus. Brit.) 6 a, 2: conid disein is *arasc* 'cosmail Mael do Kaplait' 'so that hence is (the) word: 'M. is like K'.—*Ed.*

IMORTAN i. e. *Importan* i. e. rowing from bank to bank.

(*a*) *orguin cechtor na da lethe* B.—*Ed.* (*b*) 'motion'.—O'D.

O'D conjectures 'ferrying'.—*Ed.*

IA a kind of testimony (*a*), for this is the twelfth name (*b*) which means Christ (or by which he is called) among the Hebrews.

Apparently an affirmative responsive particle = W. *ïe* 'yea', Bret. *ia*, Z. 719,720.—*Ed.*

IDOL i.e. ab idolo, εἶδος in the Greek, *forma* in the Latin. unde dicitur *idolum* i.e. the forms and representations of the idols or the creatures which the heathen used to make formerly.

W. *eiddawl*, M. Bret. *idol.*—*Ed.*

INDELBA i.e. the names of the altars of those idols, because they were wont to carve on them the forms (*delba*) of the elements they adored there, verbi gratia, figura solis [.i. figuir na greine B].

IMBATH [*immbath* B] i.e. an ocean: *bath* is a sea, ut est the sea between Ireland and Scotland, vel aliud quodcunque mare which does not encircle, ut mare Tyrrhenum. *Imbath*, then, is *imb-muir*, an *um-sea* (*c*), i.e. a sea which encircles around. To this is the name 'ocean'.

Imbath (for *imb-bath*) is simply 'big sea' the *imb* being here an intensive particle, Z. 847: cf. O. Norse *um*. So O'Clery: Iombath .i. muir thimcill .i. muir thimchilleas oilén no tir ima ccuairt. From *bath* comes *baithis* 'baptism' = W. *bedydd.*—*Ed.*

IDAN quasi *idon* ab eo quod est *idoneus* (.i. dingbala B. 'fit, worthy').

Idan, which O'D translates 'pure', is rather 'faithful'. cf. the nom. pl. *idain* (gl. bonam fidem ostendentes) Z. 787.—*idan* .i. comlan, O'Davoren, p. 97: iodhan .i. glan O'Clery: cf. *Anidan* supra p. 5.—*Ed.*

IARNBÉLRA ['iron-word'], so called from the word's obscurity and for its darkness and compactness, so that it is not easy to disclose (*d*) through it.

apparently means an obscure or obsolete word, see supra s. vv. *Cloch* and *Fern.*—*Ed.*

IMBAS FOROSNAI ['knowledge that enlightens'] i.e. it discovers everything which the poet likes and which he desires to manifest. Thus is it done. The poet chews a piece of (the) flesh of a red pig, or of a dog or cat, and puts it afterwards on the flag behind the door, and pronounces an incantation on it, and offers it to idol-gods, and afterwards calls his idols to him and then finds them not on the morrow (*e*), and pronounces incantations on his two palms, and calls again unto him his idol-gods that his sleep may not be disturbed; and he lays his two palms on his two cheeks and (in this manner) he falls asleep; and he is watched in order that no one may interrupt [?] nor disturb him till everything about which he is engaged is revealed to him, (which may be) a minute or two or three, or as long as he was supposed to be

(*a*) *forcill* 'oath'—O'D., but see *forcell* (gl. testimonium) Z. 468.—*Ed.*
(*b*) 'One of the two names'.—O'D. But A has *indala n-ainm déc* and B has *indara hainm déc.*—*Ed.*
(*c*) Fuller, I think, has *umstroke*=circumference.—*Ed.*
(*d*) *taiscelad* [*taisscelad*, B.] 'to see' O'D. 'to rob' (!) *Senchas Mór* 202. The word means to disclose, reveal, (cf. Gaelic *luach taisgeil*), to betray (Gael. *taisgealach*, proditor) and the root (*cel* Lat. *celo*) is also in the W. *dígelu.*—*Ed.*
(*e*) "and he then invokes his idols, and if he obtains not (his desires) on the day following he pronounces" etc.—O'D.

at (the) offering; et ideo *imbas* dicitur i.e. (his) two palms (*boiss*) upon (*im*) him, that is (one) palm over [?] and another hither on his cheeks. Patrick abolished [banished?] this and the *teinm lægda*, and he adjudged [testified?] that whoever should practise them should have neither heaven nor earth, because it was renouncing baptism. *Dicetal do-chennaib* ('extempore recital'), then, was left, to be composed in right of (their) art; for this is the cause: it is not necessary in it to make an offering to demons, but there is a revelation at once from (the) ends of (the poet's) fingers.

See O'Donovan's *Battle of Magh Rath*, pp. 46, 47, and *Senchas Mór*, pp. 24, 44. B writes *Imbass forosnæ*. O'D translates the last sentence thus: 'he left *dichedul do chenduibh* (an extempore recital) to be composed in the *corus cerda* (the law of poetry) and the reason this was done is, because it requires no offering to demons, but merely an extempore recital *at once*".—*Ed.*

Additional Articles from B.

INATHAR ('bowels') .i. ind foiter cach mbiad ('in it is sent every food'). No inathar .i. ind-ethar .i. ind teít cach ní ethar ('i.e. in it is eaten i.e. in it goes everything that is eaten').

In t-inathar, O'Dav. s.v. *Duma*, Corn. *enederen* (gl. extum).—O.W. *interedou* and ἔντερον *interaneum*.—*Ed.*

IRIS ['faith'] i.e. ere as .i. as in ere bis sisi.

['out of the burden (*ere*)—scil. of sin—it is']. So O'Clery.—*Ed.*

INDIGU .i. negair a ind .i. in ica diultad conach digu hí ('its beginning (*in-*) denies (*a*), i.e. *in* is a negative: it is not *digu*).

O'D leaves this, as well as *Iris*, unexplained.—*Ed.*

INCHIND ('brain') .i. in inde cind bis ('in the middle of the head it is').

INNECH ('weft') .i. intextum .i. fighe ('weaving').

indech .i. intextum .i. infige, H. 2. 16.—*Ed.*

INMAIN ('dear' 'beloved') .i. inmainighte é ('it is to be estimated as wealth').

ITH ('corn') o iath ('land') 7 ('and') ith ('eat') o ith ('corn') nominati sunt.

ith .i. arbhar 'corn' O'Clery (gen. *etho*, an *u*-stem,) is = Zend *pitu* 'food', Skr. *pitú* 'drink', O.W. *it* now *yd*, Corn. *hit*, later *ys*, pl. *esow*, Cr. 1130, Bret. *éd* pl. *edou*: see *Dobrith* supra. As to *ith* 'eat' see *Ithe* infra p. 96.—*Ed.*

INNILL .i. inello .i. indtus .i. inursæ ('secure') Inill inell ello græce intro. inill din intra.

I cannot make this out. O'Clery explains *innill* by *urasa* and also by *daingean*. Zeuss, 731, has *inill* gl. tutor (leg. *innill* gl. tutus?), and supra, s.v. *Fid*, we have *innill* glossing *fidus*.—*Ed.*

IMDÆ ['abundant'] .i. emdæ [ebraice] plenitudo .i. foimlainius ('fulness').

(*a*) 'its extremity is washed'.—O'D. I take *negair* to be a deponent borrowed from *nego*.—*Ed.*

imda (gl. opulentus) Z. 75. 765. *imbed* (gl. ops, copia) Z. 75, W. *amyl*, Gaulish *Ambillius*, *Ambiani*, *Ambio*-rix, Glück, K.N. 18.—*Ed.*

INDILI ('cattle') .i. indolis græce augmentum .i. tormach ('increase').

used by the 4 Masters for 'cattle' pecus.—O'D. *cothughadh na nindile* 'feeding of the cattle'. *Senchas Mór* p. 42: *innile* .i. *áirnéis*, O'Clery.—It also seems to mean 'gain' and would thus be = W. *ynnill*.—In his Suppt. to O'R. O'D has *marbh-dile* 'dead goods or chattels distinguished from *beo-dile* or live stock'.—*Ed.*

ICC ('cure') ecesia [ἄκεσις] græce salus latine.

Cognate with *ἀκέομαι*, *ἄκεσις*.—O'D. If so the Greek words must have lost y in anlaut, for *ícc* is an Old Celtic **iacca*: cf. W. *iach* 'sound', *iachau* 'to heal': dá luibh *ícc* .i. da luibh leighis, O'Clery.—*Ed.*

INDITHIM ('meditation') .i. entimema (*ἐνθύμημα*) mentis *(a)* intentio interpretatur.

Indithim (from *inn* and *feithiumh*) is used in the best mss. in the sense of meditation.—O'D. see *Innitheamh* O'D's Supp. to O'R.—*Ed.*

ILACH ilactis (*ὑλακή*) græce latratio [latratus H. 2. 16] latine [.i. ar it cosmuile cuana 7 choin huala 7 ilach, H. 2. 16].

ilach (gl. paean) Z. 777: *iolach* .i. *subhachas no lúthgair* 'merriment or enjoyment', O'Clery.—O'D. *ilach* iar mbuadhughadh do mennaibh flatha 'to shout after a victory over the subjects of a *flaith*', O'D.'s Supp. *ilach* .i. subai, *Three Ir. Gl.* 126. The *i* is probably long: cf. W. *ioli* 'to praise', *iolwg* 'grateful praise'.—*Ed.*

IDU ab idor (*ὕδωρ*) græce hoc est a liquore. i. on fliuchaidecht doni an galar sin ('from the moisture which that disease causes').

O'D plausibly conjectures 'dropsy' (W. dyfrglwyf, waszersucht). It might as well be hydrocele. If *idu* be either of these diseases, I should compare *οἶδος* 'a swelling', root ID ?.—*Ed.*

ID quasi fid vel eq*uus* inemtid vel it.

This gloss is corrupt. In H. 2. 16 it stands thus: Id ercomail quia equus in eo it .i. imthet.—*Ed.* See 4 Masters A.D. 1464 and the article *Morann* infra: *id* is a collar or chain.—O'D. *idh urchumail* (gl. trica) a spanceling chain: cf. perhaps *πέδη* a fetter.—*Ed.*

IMB ('butter') ab imbre quasi [leg. quia] imber super flore(s) praestat mel et butirum.

with *imb* (O.W. *emmeni*, Corn. *amanen*, Bret. *amann*) Siegfried compared Skr. *añji* 'ointment', *âjya* 'butter', root añi *unguere: imb* has come from ANGVI-s as Wallachian lemba from *lingua*.—*Ed.*

INGEN ('a virgin') .i. *in-gin* .i. ni ginither *(b)* uaithe ('there is no bringing-forth from her') no ingen .i. ni bean ('not a woman') gune (*γυνή*) græce mulier latine.

now the common word for 'daughter'.—O'D. Manx *inneen*.—*Ed.*

ITHE ['I eat'] a verbo edo .i. domeilim ('I eat').

ithe, better *ithiu*, which O'D regarded as a substantive meaning 'eating', is = *ithim* (gl. mando) Z. 430, and another example of the vocalic ending of the 1 sg. pres. indic. act. Vide supra s. v. *Duile*.—*Ed.*

(*a*) ms. inntia.—*Ed.* (*b*) ms. ginithither.

ISIL ('a low person') .i. tis fil ('below he is') et uassal ('a noble') .i. tuas fail ('above he is').

IATHLU ('a bat') .i. etti lu .i. bec a eti ('small his wing').

So O'Clery.—*Ed.* Now *ialtóg*—O'D. by metathesis and the addition of a diminutival ending. So Gael. *ialtag.*—*Ed.*

IARA FHOI .i. fo hiarthor bís ('under the west it is') .i. fo herball ('under a tail').

'clearly [?] the same as the modern *tiarach* 'crupper'.—O'D.

IMDELL ['a feast'] .i. emdail indsin et*er* coire 7 dabaich ('that is a distribution, both boiler and kieve').

imdioll .i. *fleadh* 'a feast' O'Clery.—*Ed.*

ICHTAR ('lower part') .i. ic tir ('at earth') .i. ic talmain ('at (the) ground').

dub a *hichtar* derg a medon 7 a uachtar, Leb. Breacc, O'Don. Gr. p. 440.—*Ed.*

IRDAIRC ('illustrious',) .i. ar de(i)rc ('on a *derc*') .i. ar suil bis ('on an eye it is').

Now *oirdheirc* 'illustrious.—O'D. *erdirc* (gl. celebre) pl. *erdarcai* (gl. honore conspicui) Z. 6. compar. *irdircu, irdorcu,* Z. 284, *ind-erdairc* (gl. vulgo), Milan, *ainm irdraicc* O'Don. Gr. 249. *urdairc, co-urdairc, Senchas Mór* p. 238.—*Ed.*

IMBARACH ('tomorrow') .i. imba jubar solis .i. turgbail grene ('rising of the sun').

Now *amárach* O'D. from *in* and *bárach,* W. *bore,* Bret. *beure:* cf. *arn-a-bárach* 'day after tomorrow' Lib. Hymn, 8 b. *iarn-a-barach* Trip. Life, Rawl. 505, 163 a 1.—*Ed.*

IRSA ('jamb of a door') .i. airisiu ['rest *(a)*'] .i. is fuirri thairisius in teg uile ('it is on it that the whole house rests') vel ersonium graece ostium latine.

Now *ursa.*—O'D. gen. *ursan,* dat. *ursain,* infra s. v. *Nescoit.* Manx *essyn* (for *ersyn)* y dorrys 'jambs of the door'. The W. *gorsin* 'doorpost' is perhaps cognate, as *gordd* 'malleus' is = Ir. *ord.* The root is probably STA sthâ, the suffix an: cf. παρασταδες, σταθμά.—*Ed.*

INNURAID ('last year') .i. innuu robaith [the *nú (b)* that perished'] no in anno rofaidh ('that passed') .i. in bliad*ain* tairnic and ('the year that finished then').

still in common use.—O'D. spelt *anuraidh.* In Zeuss, 565, we have *onnurid* (gl. ab anno priore) = *ó* + *inn-urid.* The *u* is short, so I suspect that a p has been dropt, and would connect πέρυτις πέρυσι.—*Ed.*

INLES .i. in fo diult*ad* conach les e acht la nech aile ('*in-* for negation, so that he does not belong to him but to another').

O'D conjectures 'stepson' sed qu. *Innlis, indlis* is 'unlawful' O'D. suppt. In H. 2. 16 the gloss runs thus: *Innles* .i. nidiles fri nech aile.—*Ed.*

IASC ('fish') he uisque i.e. in uisque he ('in water is he').

INESCLUND .i. esc uisce ('water') inesclond din uisqui lond ind ('rapid water in it') .i. srib lond .i. sribh luath no tren ('a stream swift or strong').

(*a*) *is aristd,* Senchas Mór 28.—*Ed.* (*b*) W. *nau* in *gyn nau* 'just now'.—*Ed.*

now obsolete, but enters into names of several places, as in *Druim Innesclonn*, now Dromiskin, in the Co. Louth.—O'D.

ICHT .i. cinn no cland ('a tribe or progeny') ut est Condachta ('Connaught') .i. cond-ichta .i. clanna quinn ('descendants of Conn').

i.e. Conn of the 100 battles. The more ancient name of the province was Olnegmacht, which is probably [P] the Nagnatae of Ptolemy.—O'D. *icht* occurs supra s. v. *Eoganacht*, and infra s. v. *Meracht* p. 114.—*Ed.*

INBLEOGAN .i. toxal ('taking away') .i. athgabail ind fir fine do gabáil a cinaid in cintaig co ro toxla side ar in cintach ('to make reprisal on the tribesman for the crime of the guilty one until he [the tribesman] takes from the guilty one').

O'D translates this: "taking the distress of the tribeman to detain it for the crime of the culprit until he recovers it from *cintach*". *inbleogan* .i. escaire 'proclamation', O'Davoren p. 100.—*Ed.*

IARUS .i. iarthor ('west') ut est iar*us* fis tuaidsi*us* cath.

I do not understand this.—*Ed.*

IMSCING .i. tech becc atalla imdae ('a little house in which a bed fits (*a*)').

See *sceng* infra.—*Ed.*

INNBI .i. inde bí .i. biad ninde ['food in them'] .i. isna caolanaib ('in the small guts') innbi .i. caolán ('a small gut').

So in H. 3. 18. p. 70: *Indbe* .i. inde caelad .i. biadh n-indib .i. isna caelanaib.—*Ed.*

IRCHAIRE .i. iarchairdius ['afterfriendship'] .i. cara egnairce ('a friend of intercession') ut dicitur irchar cach finechair.

iorchaire .i. iarchara .i. an glun tig an diaidh duine 7 bhios ag guidhe air ('the generation which comes after one and which prays for him') O'Clery.—O'D.

INDTILE .i. lestar mbec atalla digh ('a small vessel in which drink abides').

Inntile .i. *leastar no tiagh*, O'Clery.—O'D.

(*a*) or 'abides'.—*Ed.*

NONA LITTERA.

LOECH [*Laoch* B] 'a layman' a *laico* [.i. on tuata B]

should be *láech*, W. *lleyg*, Corn. *leic*, Bret. *lik*.—*Ed.*

LAICHES 'a hero's wife' [*Laichess* B]i.e. *láich* and *fess*, from the rest (*fess*) which the hero (*láech*) sleeps with her.

"a coitu quem facit heros cum illâ"—O'D. O.W. *leeces* (gl. maritae) now *lleyges*. The fem. termination *-ess* is from Lat.-*issa*, which again is borrowed from Gr.-ισσα.—*Ed.*

LÚGNASAD .i.e. a commemorating game or fair, thereto is the name *nasad* i.e. a festival or game of Lugh mac Ethne or Ethlenn, which was celebrated by him in the beginning of autumn.

B adds: *in gach bliadhain im thoidecht lugnasad* "in every year at the coming of Lammas-day' (Aug. 1).—*Ed.* *Lugnassadh* is still the name for Lammas-day. The fair was held at Tailtin in Meath.—O'D. *Lug* is explained *laoch* 'hero' by O'Davoren p. 103.—*Ed.*

LIGUR i.e. a tongue.

cognate with λείχω, λιχμάω, *li-n-go*, *lig-urio*, Skr. *lih* and *rih*, but has nothing to do with *lingua* from *dingua*.—*Ed.*

LELAP [*lelup* B] ('a child') i.e. *lú-lep* : *lú* everything small, or *len-ab*, i.e. lenis abbati, i.e. patri. Or because he follows (*lenas*) abbatem et matrem.

Now *leanab*.—O'D. B adds: aliter *lelup* .i. *lupell* .i. *lú gach mbeg pell ondi is pellis* .i. *maoth* ('*pell* from *pellis*, ἁπαλός? i.e. 'soft').—*Ed.*

LESMAC ('a stepson') i.e. *lis-mac* because he is a *lis* ('contention') to the husband or to the wife, he who is stepson to either of them. Sic *lessmáthair* ('stepmother') or *lessathair* ('stepfather'). *Les*, then, quasi *lis* i.e. debate or contention.

lesmac (gl. privignus) Leyden Priscian, = W. *llysfab* 'son-in-law', Bret. *lesvab*. O'Clery explains *les* (spelt *leas*) by *cuis no caingean* ('a cause or contention'), and he cites *gleodh gacha leasa* .i. criochnughadh no glanadh gach cúise.—*Ed.*

LEGAM a moth [?] i.e. *ligem* (*a*), from the licking that licks the cloth (*b*). Or *ligh-aith* i.e. sharp against colours (*liga* (*c*) : it is not, indeed, that he does not rest save on varicoloured cloths ; but it is oftenest that he eats coloured

(a) Inserted from B. (b) 'from the licking of colours in cloth.—O'D. (c) B and G. ligda A.

cloths. [*varia lectio*] it is not that he does not rest on every cloth though there be not colours on it, but it is oftener that the coloured cloth is carried off (*a*) and is ..... (?) quam aliud vestimentum.

O'D identifies *legam* with the modern *leomhann* or *leamhann* 'a moth', *sed qu.*—*Ed.*

LECONN [*Leccond* B] ('cheek') .i. lecenn .i. *leth-cenn* ('one side of the head').

Manx *lieckan.*—*Ed.*

LASAMAIN ab eo quod est *laissim* i.e. every thing sparkling.

Cognate with *lasair* 'flame', *lasaim* 'flammo', and W. *llachar* 'gleaming', the Irish *s* and Welsh *ch* having here each descended from *x.*—*Ed.*

LEMLACHT ('new milk') .i. warm milk (*lacht*): *lem* is everything warm.

Now *leamhnacht*—O'D. W. *llefrith* 'sweet milk' Br. léaz *livriz*, Corn. *leverid* (gl. lac dulce).—*Ed.*

LOCH i.e. two things it means: *loch* i.e. black, ut dicitur *a(s) soilge laith lochrúna* ('prosperous is a king of dark secrets'), i.e. though dark the council of every one before and after, their secrets are the worse [?] through (their) king discovering (them). *Loch* i.e. 'all', unde dicitur *lochdub* i.e. all black.

Loch 'black' seems = W. *llwg* 'livid', 'scurvy'.—*Ed.* What is *luach* in *luachtetib* .i. *lanteib* Félire Prol. 41? O'Clery has *loch* .i. uile, *lóch* .i. dubh: *loch* .i. imad, O'Davoren p. 102.—*Ed.*

LAARG [*la-arg* B] i.e. *lo-arg* or *leo-arg*: *leo* 'a member' and *arg* 'a hero'. *Leo* here is a member or a joint or portion for a good hero.

O'D conjectures 'saddle': *la-arg* is glossed by *gabul* 'a fork' in Egerton 1782, and in Lib. Armach. 12 b, 1, we have "vadum duarum furcarum .i. *dá-loarc* juxta *cenondas*" where *rc* (as often) stands for *rg*. Possibly κρε-άγρα for κρεϝ-άγρα may be connected with *la-arg*, *lo-arg* from (*c*)*lav-arg*, as *ribar* from *cribrum.*—*Ed.*

LORG i.e. *lo-airg* i.e. the hero's joint: *loric* unde dicitur.

B has *Lorg* .i. *lúi arg* .i. *laich í no lar ricc*, G omits the word *lúi* may be = Skr. *kravis*. What joint is referred to I cannot say: cf. na *lorg*-dromma (gl. spinas) Gildas' Lorica.—*Ed.*

LÁM ('a hand') .i. *luam* ('pilot'), because it pilots [qy. moves quickly (*luas*) round] the entire body.

Manx *laue*, W. *llaw*, O.Corn. *lof.*—*Ed.*

LÁMOS ('a sleeve' i.e. *lám-fhoss*, i.e. *foss* the case of the arm.

Hence *lámostæ* (gl. manuleatus) Z. 20. W. *llawes* 'sleeve' pl. *llewys* Z.800.—*Ed.*

LÁMIND [B and G *lamand*] 'a glove', i.e. *láim-ind* ['arm-end'], i.e. the end of the arm (*b*) is clothed by it.

LÚDA [B *lauda*, G *lautu*] .i. the little finger i.e. *lú* everything small, for it is the smallest finger of the hand.

(*a*) 'he oftener fixes himself (*ara chiallathar*) and rests upon coloured cloth quam' &c.—O'D. But cf. *ar-id-ro-chell* 'is rapuit' Z. 338. and *arcelim* (gl. aufero) Z. 1020.

(*b*) 'hand'.—O'D. In Manx *laueyn* is 'glove'.—*Ed.*

From *lú* for *lug* (= ἐλαχύς) and *da* from *dagh* cognate with δοχμή, Lat. *dig*-itus, and perhaps δάκτυλος from δάχ-τυλος as λέκτρον for λέχτρον. The diminutive *ludugán* (O. Ir. **lúducán*) is one of the class of diminutives to which belong *cridecán* 'little heart' and *Isucán* 'little Jesus'—*Ed.*

LIAE ('a stone') [*Lie* B and G] ab eo quod est λίθος Graece lapis latine dicitur.

Rather cf. λᾶας for λᾶϝας. The oldest example is on the Inchaguile stone: *Lie luguædon macci menueh. Lie* 'a millstone' also in *Senchas Mór*, p. 140, and see *Cadut* and *Cloch* supra.—*Ed.*

LAITH two things it means i.e. *laith* 'a valiant hero' and *láith* 'a balance,' ut praediximus: eter laithe Lugba ['between the scales of Lugba'?], i.e. in the balance of Lugba the goldsmith, when (*a*) Fachtna adjusted the money for the cows. It is when the mark of length (*forshail*) is there or upon it that it means this.

O'Clery has *laithe* .i. meadh tomhais óir no airgid. See *Fir* supra, p. 27.—*Ed.*

LANGFITER .i. an English (word) this: *lang* 'long' and *feitir* i.e. a fetter of the foreigners. *Langfiter* i.e. a long fetter which is between the fore-legs and the hind-legs. Non sic *urchomul* i.e. *ur a chomul* ['east its junction'?] which is between the two fore-legs of the horse.

cf. *langfhitil* iter a cenn ocus a cosa, *Senchas Mór* p. 174. where the *fitil* is either a corruption of our *fiter*, *feiter* (= A.S. *fetor*, *feter* compes), or borrowed from A.S *fetel* (O. N. *fetill*) cingulum, balteus. *Langphetir* .i. ainm do ghlas bhios idir chois tosaigh 7 chois deiridheich ('name for a fetter which is between a forefoot and a hindfoot') O'Clery. B has *Langpeitir*, *Langphetir*. Gaelic *langaid*, Manx *langeid*.—*Ed.*

LECHT i.e. a dead man's bed, ab eo quod est *lectus*.

Now written *leacht*: still in use in the spoken Irish, and applied to an honorary monument of any description, generally a heap of stones.—O'D. Cognate with *lec-tus*, *lec-tica*, λέκ-τρον, λέχ-ος Goth. *liga*, Eng. *lie*, *lay*. Oc a *lecht* co nglaine icthar cnet cech cridi 'at his (Moelruain's) grave with purity is healed the sigh of every heart', *Félire* Prologue, 227, 228. lia uas *lecht*, Book of Leinster 28b. Manx *lhiaght*.—*Ed.*

LONG ('a ship'), i.e. ab eo quod est *longa* i.e. long, which is on (the) sea.

Hence [*loinges* 'a fleet', = W. *llynges*, whence] *loingseach* 'mariner', applied to Labhra, an Irish monarch, who led a Gaulish colony into Ireland before the Christian era.—O'D. *Long*, f. gen. *luinge* =Manx *lhong*, W. *llong*, Bret. *long* f. (*b*).—*Ed.*

LEBOR ('book') quasi libor a *libro*.

Manx *lioar*, W. *llyfr*, Corn. *liver*, Mid. Bret. *leffr*, now *léor*.—*Ed.*

LOTT ('a harlot') quasi *lot* ('destruction'), unde dicitur *lotrad* for the whoredom is destruction (*lott*) to woman.

lót .i. *meirdreach*, O'Clery—O'D. cf. perhaps, W. *llwth* 'greedy'.—*Ed.*

LÁTH 'a hero' quasi *lúth* ['motion'] because he moves súpply (with suppleness).

Hence *lathus* 'heroism' O'D's Suppt. cf. *láth* .i. laoch, O'Clery.—O'D. W. *llawd* 'a lad'—*Ed.*

LOMMAND i.e. *lomm-fhann*, because it is bare (*lomm*) and weak (*fann*).

(*a*) I read with B, *orumidir.*—*Ed.*
(*b*) Here in B follows: Luacuir .i. taitnem ('delightful') ab eo quod est luceo vel lux .i. soillse.—*Ed.*

O'D guesses 'a threadbare cloak': but cf. W. *llumman* 'a banner'. O'Clery has *lomain* .i. *brat* 'mantle'.—*Ed.*

LATHIRT ['drunkenness'] i.e. *laith* 'ale' and *irt* 'death' to him who drank it: [*var. lectio*] i.e. the drinking of beer or ale killed him.

laithirt (gl. c(r)apula) *Ir. Glosses*, No. 266. *laith* = Corn. *lad* (gl. liquor), Lat. *latex.*—*Ed.*

LUGBORT ('a herb-garden') melius est (*a*) i.e. *lub-gort* i.e. *gort luibe* 'a garden of vegetables'.

lubgort Lib. Arm. 17 *b.* 1: *lubgartóir* (gl. olitor) Z. 45. Corn. *luvorth*, *lowarth*, Br. *liorz.*—*lub* = AS. *leáf*, Ohg. *laub*, and *gort* = χόρτος, *hortus*. This gloss can hardly have been written in the tenth century.—*Ed.*

LÍN ('flax') a *lino*. *Léine* ('a shirt') a *linea* one from another.

Now *lion*, Manx *lieen*, W. and Bret. *llîn.*—*Ed.*

LÁNOMAIN ('a married couple') .i. *lánshomain* full property of each other, for each is half property without the other

B adds: Aliter lanamain quasi lenamain ('clinging') ar ni fil etarscarad doib acht ar dia ('for there is no sundering of them save for God's sake'): *lánamnas* 'matrimonium' Z. 988,989.—*Ed.* Manx *lannoon* 'a couple'.—*Ed.*

LETHECH: two things it means. It is, in the first place, a name for a kind of fish [a flounder], which is so called from its breadth and thinness, for the kind of it *in oceano* is very broad. *Lethech* is also a name for a kneading-trough, because the cake is spread on it, as Crutíne said on a time that he went to another poet's house, and his gillie with him, i.e., a student with a master's pride (*b*). Crutíne himself remained (*c*) outside and sent his gillie for hospitality (*d*) to the poet's house. A hog's belly (*tarr*) was given him in a caldron, and presently (*e*) the poet began conversing with the student and casting an eye on his diligence (in preparing the meat). The poet observed the great pride of the student and the smallness of his diligence. So when the belly was boiled the poet said in the presence of the student '*Dofotha tairr tein*', i.e. it is time to take it off the fire, and it was (in the poetical dialect he said this) in order that he might know what answer the student would give him; because he had heard the poet (Crutíne) boasting of the other's wonderful inventions (*f*) as if it were himself of whom he spoke (*g*), and he did not believe that poet, and it was therefore that the poet said to test the student '*Dofotha tairr tein*'; et tribus vicibus dixit '*Dofotha tairr tein*', et non respondit ei vel ullum verbum. Thereafter arose the student and came to the place where Crutíne was and related the news to him i.e. the words which

(*a*) B translates: ni is ferr.—*Ed.*
(*b*) B: co menmuin fithidire lais: G: co menmain fithidrea. A: co menmain a fithire. Fither .i. ollamh O'D. Supp.—*Ed.*
(*c*) B and G: farrolaig A: farolaid. Qy. meaning.—*Ed.*
(*d*) 'as a quest'—O'D.
(*e*) *calleic* B and G. *colléig* A. See Z. 364, 565, 678.—*Ed.*
(*f*) 'he had heard the poet (Crutíne) boast of his (pupil's) many wonderful perfections'.—O'D.
(*g*) *ar a tised*, lit. 'on whom he should come'.—*Ed.*

the poet spake i.e. '*Dofotha tairr tein*'. "Good", quoth Crutíne, "when he says (them) again, say thou to him '*Tóe lethaig foen friss ocus fris adaind indlis*' i.e. put a kneading-trough under it, i.e. the belly, and light a candle to see if the belly be boiled. When the student then had sat (*a*) within (on his return) the poet dixit the same, et dixit the student *Tóe lethaig* etc., "Good", quoth the poet, "It is not a student's mouth (*b*) that has returned (this answer.) He is near who returned (it). Crutíne is near. Call him from outside" (*c*). Crutíne is then summoned, great welcome is made to him, and other food is put into the caldron. And little is the pride of the student because the poet jeered at him (*d*) until he addressed Crutíne, etc.

Leitheach .i. leitheog .i. iasg leathan ('a broad fish', W. *lleden*). *Leitheach* .i. losad do bhrígh go leathnaighthear bairghean uirre, O'Clery: *fris* 'light thou' seems cognate with W. *gwreichion* 'sparks': *adann* 'a rushlight' occurs *supra* p. 10.—*Ed.*

Leos i.e. a blush wherewith a person is reddened after a satire or reproach of him. *Leos* [*lóes* G] also i.e. 'light' as in the *Duil Roscadach* 'grinniud leos' [lois G] i.e. extinction of light' i.e. of a candle: Item 'the face of a man round which *leos luinether* i.e. which light surrounds.

Leos .i. imdergad, O'Davoren p. 101.—*Leos* .i. imdheargadh. *Léos* .i. soillsi, O'Clery.—*Ed.*

Lócharn or Luacharnn quasi *lucern* a lucerna.

acc. sg. *lochairnn*, Z. 676. W. *llygorn*, Corn. *lugarn*. M. Br. *luguaerniff* 'to shine'.—*Ed.*

Additional Articles from B.

Lacha ('a duck') .i. lichiu i ('wetter is it') quam aliae aves.

Lendan .i. lenn aen .i. leind anaonar hí ('a cloak alone is she'), quasi lend fuan .i. brat 7 leine uimpe ('a cloak and a shift about her') 7 [leg. no] aon dia lenand a menma hí ('or she is one to whom his mind clings').

Lennan is still the common word for concubine or favourite; *lennan sidhe* a succubus.—O'D. Manx *lhiannan*.—*Ed.*

Lecc ['a griddle'?] ar leictir sis 7 suas hi ('for it is let down and (raised) up') no le bid secc ['with it (apud eam) is a dry thing'].

lee bit seicc, H. 3. 18. p. 72, col. 1.—*lec* in arain (gl. lapisfulta) 'the *lec* of the bread', *Ir. Glosses*, No. 246 is perhaps this word.—W. *llech*.—*Ed.*

Ledb ('a stripe,' 'shred' or 'rag') .i. leth in faidb í ('it is half of the *fadb*'?) unde dicitur lethar .i. leth iar fír ('half in reality') .i. feoil 7 lethar ('flesh and leather').

Very obscure: *ledb* is rendered 'leather' in the *Senchas Mór*, pp. 144, 152.—*lethar* = W. *lledr*.—*Ed.*

(*a*) dessid A. dofeisid B. dofessid G. qy. rested?—*Ed.* (*b*) literally 'belly' *(bru)* as O'D correctly translates.—*Ed.*
(*c*) 'and you asked him outside'—O'D. (*d*) 'because of which the poet had said to him'.—O'D.

LESAN .i. les cach mbolg imbi lind ('*les* is every bag wherein is ale') sic eisim ['thus is an *eisim*'].

lesán is a diminutive of *les*.—O'D. *Essim*, which O'D conjectures to mean 'est hoc,' seems to occur. spelt *eisim*, in O'Davoren's Glossary p. 82.—*Ed.*

LOMAN ['a rope'] .i. luamain bís fuirri ('there is motion on it') no luman .i. beg ('little', *lú*) in manu.

W. *llyfan*, Corn. *lovan*: cf. perhaps Skr. *labhasa* 'a rope for tying horses'.—*Ed.*

LEIM ['a leap'?] .i. lueim .i. luud seim he ['a little motion it is'].

léim (gl. saltus, πήδησις) Z. 1079, and see infra s. v. *Salt*. Manx *lheim*, W. *lemain* 'salire', *lemenic*, (gl. salax). See Ebel, *Beitraege* II. 176.—*Ed.*

LESC ('lazy') .i. leis a aisc ['with him his reproach'] or quasi losc .i. bacach ('lame').

lesc (gl. piger) *Ir. Glosses* No. 382: n. pl. m. *leisc* Z. 78. Manx *lhiastey*. The acc. pl. masc., *luscu*, of *losc*, occurs in Fiacc's hymn l. 35.—*Ed.*

LEND .i. lee find ('white wool') .i. ainm do brut find ('a name for a white cloak').

lenn (gl. sagana vel saga) Z. 1095. leann .i. brat. O'Clery. O. W. *lenn* (gl. saga). Corn. *len* (gl. sagum).—*Ed.*

LOS CUIRN .i. la hos hí ('it belongs to a noble thing') aris os in buaboll forambi no la huais í ('for noble is the trumpet whereon it is').

cuirn is the gen. sg. of *corn* 'cornu': *los* (.i. erball, O'Clery) is = W. *llos* 'a tail'. Perhaps *los cuirn* may be the cord of the trumpet.—*Ed.*

LURGA ('shin') .i. *le-urga* .i. le urcbail ('for raising') i.e. ur tocbail in cuirg ('for raising the body').

Manx *lurgey*.—*Ed.*

LOBOR ('a leper') quasi lebor a lepra latine.

lobor 'infirmus' 'debilis' Z. 744. W. *llwfr* 'timid'. Hencè *lobre* infirmitas, *lobraigiur* aegresco.—*Ed.*

LEBAID ('a bed') .i. le-faid .i. faide nech le ('one's length with it').

From *lig* = λέχος and *-baid* = W. *bedd* (Siegfried): gen. *leptha*: Manx *lhiabbee*.—*Ed.*

LITTIU ('porridge') .i. lotte i lotan ar tige i 7 tes inti ('a lump in thickness is it and (has) heat in it').

Now *leite* 'stirabout.'—O'D. *lite* (gl. pulmentum) *Ir. Glosses* No. 767. W. *llith* 'meal soaked in water'.—*Ed.*

LECCO ('cheek') .i. le co hó .i. co cluais ('to an ear').

Now *leaca*.—O'D. v. supra s.v. *Leconn*.—*Ed.*

LOSCUD .i. soud cuicti conid loisc de .i. bacac.

Still the common word for 'burning.'—O'D. Manx *lostey*, W. *llosgi*. The gloss is obscure.—*Ed.*

(a) *aisc* .i. *imdeargadh*.—O'Clery.

LONG ('a ship') .i. saxanberla ('Saxon language') .i. lang .i. fada ('long') et inde dicitur long.

Manx *lhong.—Ed.*

LUAC(H)AIR ('rushes') .i. liuch-uir .i. fliuc(h) uir uimbe ('wet clay about it').

Manx *leaghyr.—Ed.*

LETRAD ('hacking', 'cutting') quasi latratio no letar soud .i. soud in letair ('changing the leather').

Now *leadradh*—O'D.

LEITIR ['a watery hillslope'] .i. leth tirim 7 let(h) fliuc(h) ('half dry and half wet').

Enters largely into topographical names. Understood in W. of Connaught to denote a *spewy* hill, a sloping ground down the side of which water trickles.—O'D. W. *llethr* 'a slope'.—*Ed.*

LOTAR imbi brachles ('a trough wherein are grains') .i. tinol ar tinol na lendano cuici ut dicitur lotar .i. comtinol natfuair ar dib rigaibh rath ('a collection, for it gathers the fluids [?] to it, ut dicitur *lotar* etc. ['a *lóthar* he found not for two kings of graces'].

lóthar (gl. alveus) .Z. 744.—*Ed. lothar .i. amar no soidheach ina mbí braichlis,* O'Clery ('a trough or vessel in which grains are contained').—O'D. O'Clery also glosses *lóthar* by *coimhthionól* 'collection', *coire* 'caldron', and *édach* 'raiment'. But in its sense of 'trough' it seems cognate with the Mid. Bret. *louazr* 'alveus', *louazr* an moch 'auge à pourceaulx' (*Catholicon*), Gaulish *lautro* (gl. balneo), λουτρόν and the Latin *lūbrum* in *pol-lubrum.—Ed.*

DECIMA LITTERA.

'MO DEBROTH' said Patrick, quod Scotici corrupte dicunt. Sic hoc dici debet i.e. *muin duiu braut*, i.e. *muin* is 'meus', the *duiu* is 'deus', the *braut* is 'judex'. i.e. meus deus judex.

An asseveration constantly used by S. Patrick as we learn from his lives. Thus explained in the life preserved in *Leabhar Breacc* 14 a. 1: Dixit magus ní chumcaim cusin trath cédna imbárach. Dar mo debroth .i. dar mo dia mbratha ol patraic is inuloc attá do cumachta ocus ní fil itir a maith [' I cannot, till the same hour tomorrow.' 'By my *de broth*, i.e. by my God of judgment,' says Patrick, 'it is in evil that thy power is, and not at all in good']. See also Colg. *Trias Thaum.* pp. 4, 57. and Jocelin, cap. 185.—O'D. B translates the first part of this article thus: luide [leg. luige = W. *llw*] *Mo de brot* .i. mo dia brat(h)a ol patr*aic* .i. is truaill*ned* aderaid na scoitica hé .i. mar*so* is dlig*edh* a radha .i. *mui(n) duiu braut.* The pronoun *muin*, preserving the *n* in auslaut, seems = Goth. *meina*, and is to be separated from the Old-Welsh *mi*, (Juvencus pp. 48,50) Middle-Welsh *vy* (Z, 137.388) now *fy*, *nasalising* (*a*), which seem datives = ἐμίν, (where, however, the ι is long). The *duiu* (wrongly spelt *doiu* in A) = *deva*, has been noticed under *Grazacham.* The *braut*, Z. 103, wrongly explained by Cormac as judex (.i. *bret(h)em.* B) is now *braud* 'judicium' = Ir. *bráth* supra p. 18—*Ed.*

MARC i.e. a horse: *marcach*, then, many horses with him, ut dicitur *buasach* 'the man with whom are many cows,' *airmnech*, also, 'the man who owns much corn'. Sic *airgdech* ('one having chests'), *colgedach* ('one having bed-clothes').

See as to *marc*, Diefenbach, *Orig. Eur.*, s. v. Τριμαρκισία. *Marc* .i. ech no lair ('a steed or mare,') O'Davoren, p.104.

MÁTHAIR ('mother') quasi *mater*, for it is this that was there corrupted, i.e. *mater.*

cf. μήτηρ, Lat. *mâter*, Ohg. *muotar*, Eng. *mother.*—O'D. Skr. mâtri. In the British languages we find only the derivatives W. *modryb* pl. *modreped* Z. 1095, 'aunt'=Corn. *modereb*, Bret. *mozreb* now *moéréb.*—In Gaulish the dat. pl. *mâtrebo* was recognised by Siegfried on the inscription of Nimes supra p. 18.—*Ed.*

MID ('mead'): Welsh was corrupted there, i.e. *med.*

O. W. *med* Juv. p. 49, now *medd*, Corn. *medu*, Br. *mez.* Gr. μέθυ, Skr. *madhu* 'honey' 'intoxicating liquor', Old Saxon *medo*, Ohg. *metu* 'mead', Lith. *medus* 'honey'.—*Ed.*

(*a*) With these, I think, Siegfried identified the *mon* in the phrase *in mon derco*('in oculo meo') Marcellus Burdigalensis.—*Ed.*

MEITHEL ('a party of reapers') quasi *methel* ab eo quod est *meto* [.i. boingim, H. 3.18. p. 636, col. 3.]

B read *Metil* quasi *methil* ab eo etc., and adds: no meta .i. *buain* ('reaping'): cf. *lasna meithleorai* (gl. apud messores) Milan. W. *medel* 'a reaping party', Corn. *midil* (gl. messor). Doubtless cognate with Lat. *meto* and *messis* from *met* + *tis*.—*Ed.*

MUCAIRBE i.e. a *mac fuirmid* (*a*) i.e. a youth for repeating [?] his poetry.

A *mac fuirmid* seems to have been a poet or storyteller of the *sixth* order, and to have been bound to repeat 40 tales. *Senchas Mór* p. 44. O'D says a *mucairbe* was a poet of the *second* order.—*Ed.*

MALLAND .i.e. a vein which is across the top (*mullach*) of the head, quasi *mulland*.

MILLED ('spoiling' 'hurting' (*b*)) .i.e. *mí shilledh* a mislook, i.e. an evil eying.

B has Milliud quasi mishilliud .i. drochshilliud, and so O'Clery, who adds *no droch amharc*.—*Ed.*

MÁS ('a mass') a *massa*.

B reads: Máis quasi a mása .i. on cáir.—D. mac Firbis seems to bring *mas* from μάζα 'barley bread'.—*Ed.* He writes in the margin of H. 2.15. *Maza* .i. cinel aráin donsther do bhainne 7 do blath gnathuighid aos tuaithe ('a kind of bread that is made of milk and of flour, which common people use').—O'D. O'Clery has *mais* .i. *caor. mais óir* .i. *caor óir*.—*Ed.* *Más* now signifies the thigh, buttock, &c. and when applied topographically, a thick or rich hill.—O'D.

MISCAITH ('a curse') .i. *mí-scath* 'an evil word': *scath* i.e. a word, as is *Duil Ro-scadach* ['the great-worded Book'].

Duil Roscadach was evidently the name of a glossary or explanation of hard words.—O'D. See *Roscad* infra p. 144. *Miscaid* .i. mallacht ('a curse') ut est miscaidh fri ceird cainte ('a curse on a satirist's art'), O'Davoren p. 104.—*Ed.*

MILGITAN i.e. *Mol-cuitén* i.e. the share of Mol i.e. the door-keeper of Tara. Mol then, was his name, because of the talk (*mol*) which he addressed (*c*) to the people, i.e. 'go thou out, go thou in' (*d*): unde dicitur *molach* ('talkative').

Milgitan [explained by *maol* 'forehead' in B] is frequently mentioned in the poems describing the arrangement of the different ranks in the banqueting hall of Tara, as a particular joint of meat allotted to several classes of persons. See Petrie's *Tara*. Trans. R. I. A. xviii., pp. 206, 307.—O'D. So in H. 3. 18, p. 636, col. 3. *Milgedan* .i. mol-chuidan cuit moil ('Mol's share') ar is é aighe dobertha dó ('for this a joint that was given to him'). O'Clery explains *mol* by *glór* 'noise', whence *molmar* .i. *glórach* 'noisy': cf. W. *moloch* 'uproar'. The Gaelic *molach* is 'hoarse'—*Ed.*

MELG [*melgg* B]. i.e. 'milk' arindí *mblegar* ('because it is milked').

melg .i. as, mealg .i. sugh, O'Davoren pp. 105, 107. So in Egerton 1782, p. 26: *Melg* .i. as 7 *melg* .i. súgh fobith asperar melg fri cuirm .i. melg netha: cf. ἀμέλγω, mulgeo, milk.—O'D. Skr. mṛij, *mârjmi, mârjâmi*. The O. Ir. preterite do-o-*malgg* (gl. mulxi) occurs in Z. 71. See *bo-mlacht* supra p. 20.—*Ed.*

(*a*) He was sixth in order and had 40 stories. *Senchas Mór*, p. 44.—*Ed.*
(*b*) 'The evil eye' 'the injury done by the evil eye'.—O'D.
(*c*) *noferad* lit. 'which he made': *feraim* = O. W. *guru*, Corn. *guraf*, Br. *groaf*, *graf*.—*Ed.*
(*d*) i.e. those going out and coming in.—O'D.

MELG also i..e. death, inde dicitur *melg theme* ['death-darkness'] .i.e. the darkness of death : or *melg-thene* (*a*), i.e. the fire of death.

O'Davoren, p. 105, differs here: he explains *melg* by *as* 'juice' and *teme* by *bas* 'death' .i. as mbá(i)s ('juice of death') .i. fuil ('blood'.).—*Ed.*

MORANN i.e. *mór-ſhinn* i.e. 'great-fairhaired.' This was his name which his mother gave him, and she said that whoever would not say (this name) to him should be subject to death(*d*). *Mac Máin* 'son of wealth' his father said to him, i.e. because this son was a good treasure (*b*), and whosoever would not say this name to him should be liable to death (*c*). So that these two names clung to him instead of one name. He (was) a son of Coirpre Cennchait.

Morann, son of Cairbre Cinnchait, who was king of the Aithech-tuatha at the beginning of the first century, was chief Brehon to Feradach Finnfechtnach. It is fabled of Morann that he had a *sín*, or chain, called *Idh Morainn* [and that he "never pronounced a judgment without having this chain around his neck. When he pronounced a false judgment the chain tightened round his neck. If he passed a true one, it expanded down upon him".—*Senchas Mór*, p. 25]. The legend alluded to in the text is given in the Book of Ballymote, fol. 143.—O'D.

MENADH ('an awl') i.e. *mín* 'small' (*d*) and *áith* 'sharp' it pierces. *Menadh*, again, small (*mín*) its *iadh* 'its hole.'

Still the common word for *awl* throughout Ireland. In the Highlands, *minidh*.—O'D. B has : .i. min aith .i. aith gonas 7 min fuaiges ('what pierces sharp and stitches small'). Menad .i. min a inad et coel a toll ('small its place and slender its hole'). Hence it seems that the *iadh* of A is a blunder for *inadh* 'place'. The W. *minawyd* 'awl' is hardly the same word.—*Ed.*

MOTH i.e. everything masculine i.e. every masculine word, et nomen est virili membro [.i. ball ferrda B]

So O'Clery. *Moth* 'male' possibly cognate with Skr. *mati* 'mind' and μῆτις = Skr. *mâti* in *abhimâti*, Lat. *mas* etc. These forms are referred to the root MAN, and as to the occasional loss of *n* before *t* in Irish roots, cf. *imdib'the*, *foirc'the*, Ebel, *Beitraege*, III, 37. I would put *moth* 'penis' with Skr. *mathâmi* 'agito', Lat. *me-n-tula* etc.—*Ed.*

MAN ('hand') a *manu*.

So O'Clery. see infra p. 120. W. *man*, *mun*.—*Ed.* *mana má* .i. *lámhagán* ('glove') O'Clery.—O'D.

MANACH ('monk') a *monacho*.

So O'Davoren, who adds 'he is making *cashels* and *clocháns* or *tothchars*' (?).—*Ed.* W. *mynach*, Corn. *manach*.—O'D. In his supplement to O'Reilly O'D explains *manach* by servitor.—*Ed.*

MONACH i.e. 'tricky' ab eo quod est *mon* i.e. 'a trick'.

see *Caill Crínmon* supra p. 35, and perhaps *Bri-mon* smetrach supra, p. 22. O'Clery has *mon* .i. cleas.—*Ed.*

(*a*) Sic B. *melgtheinte* A.—*Ed.* 'that he would be an enemy unto death to any one who would not call him that name'.—O'D.

(*b*) *main*, better *moin* is the Lat. *moenus*, *munus*.—*Ed.*

(*c*) Here, and in the preceding sentence, O'D renders *bídba* (leg. *bíbdu* as in G.) *baís* by 'an enemy unto death', 'a mortal enemy.—But *bíbdu* is *reus*, *obnoxius*, Z. 250, n. pl. masc. *bíbdíd* (gl. obnoxi, Milan).—*Ed.*

(*d*) *mín* 'close'.—O'D.

METHOS a meta .i. from the goal.

G has simply *methos .i. a meta.* B. has *metass a meta .i. ón crích.* A, confounding *metus* with *meta*, adds *on crith* ('from the trembling') *no on crích* ('from the goal'). —*Ed.* Mac Firbis writes in the margin of H. 2,15: meta .i. *comurda doníter foircend lámhaig no sgríbe each 7 sé buinnremur barrchaol.* Meta .i. *crioch no ceann deirennach gach neithe* ('a mark made for shooting or horse-racing, with a thick base, and a slender top. *Meta* 'the limit or extreme end of any thing').—O'D. The dat. sg. of *methos* (im-*methus* tuaithi) occurs in O'Davoren, p. 106, who explains it by *crích no coiged* 'boundary or province.'—*Ed.*

MOLAD (*molod* B) praise i.e. *mol-soad* i.e. *mol* ['millshaft'?] from its frequency, *soad* ['turning'] from its usualness.

Manx *moylley*, W. *molad*, Br. *meúleúdi*.—*Ed.*

MENMCHOSACH [-chasach,B. -chossach,G.] i.e. he has a mind not to be satiated. Or he has a disputative mind (*meume*).

This is obscure.—*Ed.*

MUIRTCHENN ('carrion') ab eo quod est *morticinium* [.i. marbadh B] i.e. *martarcenn* i.e. head (turning) back suddenly, i.e. because it is dead suddenly.

Morticinae ovis carne vesci, Varro: formuichthib .i. *moirtchenn* (gl. subfucatis) Lib. Armach. 181, a .1: applied to an animal that [died or] was suffocated, or killed without being regularly slaughtered. D. mac Firbis writes, Morticinium .i. ní do gheibh bás gan marbhadh 7 ar a mbí drochghnúis mairbh 'a thing that dies without being slaughtered, and which has the evil aspect of death'.—O'D. See above s. v. *Baten.*—*Ed.*

MUILENN 'a mill' i. e. shaft (*mol*) and stone (*onn*), i.e. for these are the two things that are most together (*a*) in a mill. *Onn* i.e. a stone: greater its *óil* i.e. its stones, than the stones of a quern. *Muilinn* then, i.e. *meil* 'grind' and *linn* ('water') for it is on a linn it grinds. Mola *muileun*, mola *bró* ('quern') or *muiliern* [?]

B has *Muilend.* Manx *mwyllin*, W. Corn. and Bret. *melin.* Corn. also *belin.*—*Ed.*

MERDRECH ('a harlot') i.e. *mer, drech* i.e. *mer* and *drech* united, a woman of wanton countenance. Or *mer* i.e. lustful and *drech* i.e. imprudent. *Merdrech* then, an imprudent harlot. Inde poeta: *mer cach drúth mianach cach baeth* 'wanton every harlot, sensual every foolish (woman'). Or *Mertrech* ab eo quod est *meretrix* i.e. a merendo stupri pretium.

B adds by way of translation: dlig*id* si fiach a saothair 'she deserves (the) reward of her labour'. As the O. Ir. form is *mertrech*, the first part of this article is clearly *not* by Cormac, and is not found in G.—*Ed.* *Merdreach* is still used, but the more usual word is *striopach.*—O'D. Manx *streepagh.*—*Ed.*

MÁT i.e. a hand: inde *indmat* (handwashing) i.e, the end (*ind*) of the arms, but is washed there. *Indlat* ('footwashing') also, for its foot is the end (*ind*) of the leg, et a *lotione* (latitudine?) dicitur.

O'Clery agrees as to *mát* and *indmat.* He also gives *lat* as meaning *troigh* 'foot', but explains *innlat* as *glanadh* 'washing' 'cleansing' [*ionnlat a bheathadh* 'purifying

(*a*) as maillem ('together'.—O'D. but it seems a superlative) cf. *immalle, malle* 'una' 'simul' Z 569. B and G are here corrupt: .*is muilend immuilind* B. *is muilend in muilinn* G.—*Ed.*

his life']. *Ionnlat* denotes in Ireland and the Highlands 'washing' in general.—O'D. *mát* probably comes from the root *MA* to measure.—*Ed.*

MÁT 'a pig'. Inde dicitur in the *Bretha Nemed:* Forruachtatar máta mo thuinde targaboil *('*pigs have torn my skin by attack' [?]).

Spelt *mait* by O'Davoren s. v. *Main.*—cuich in *mait* romainighis?—*Ed.*

MANN i.e. an ounce, ut Sencha dixit

Móu alib imdergad Emna!
domidiur (*a*) de
secht cachtu cíchsidi (*b*) crissu
secht mogu mogaigthi fri mórgnímu mugsaine
secht manna óir aithlegtha fri fíal-gnúis mo charat móir. Móu.

"Greater than can be told (is the) reproach of Emain. I adjudge for it seven bondmaids deepbreasted, slender: seven bondmen enslaved for the great labours of slavery: seven ounces of refined gold for my great friend's noble face (*c*). Greater etc." *Mann* then is 'bright' i.e. a refined ounce.

The reading of the quotation in G varies: Mó ailib imdergad emnæ admiudur de secht cactu (*d*) cichsite crisu secht mugu moigfite morgnimu mugsaine secht manna óir forloiscthi fri fialgnúis cona chaurathaib conchobuir. B has merely Secht manda oir forloiscthi fri fialgnuse cona curad*aib* conchob*air*. O'D translates "Great the wounding to reproach Emain: there is adjudged for it seven bondmaids to walk in girdles, seven," &c. But *móu* is 'major' not 'magnus': *alib* or *ailib* is the dat. pl. of *ál* (*ailib* .i. briathraib) O'Davoren, s. v. *Digluinn* etc. *domidiur* or *admidiur* is 1st sg. pres. indic. of a deponent *ia*-stem: cf. *midiur* 'puto' Z. 444: *cíchsidi*, acc. pl. of an adj. formed from *cích* 'mamma': *crissu*, acc. pl. m. of *cres* .i. caol, O'Davoren p. 67, who, at p. 62, has part of this passage in his gloss on *cacht* .i. cumal no innilt ('sheslave or handmaid') ut est *secht cachta cichsa crisa.* Siegfried connected *mann* 'ounce', from **mānva*, with *μοῦνος*, *μόνος*, as Latin *un-cia* with *unus.* Hence it would seem that the old Celts had an unit of weight.—*Ed.*

MUNNU i.e. *mo Fhinnu* a pet name. Finntain nomen dictus est; unde Maedóc Ferna dixit in his satire on Munnu son of Tulchán:

O little vassal of mighty God!
O son of Tulchán, O shepherd!
She bore a troublesome child (i.e. a demon) to a family,
The mother that bore thee, O Finntan!

Finntan or Munna, son of Tulchán, was founder and patron of the monastery of Teach Munna (Taghmon) in the now county of Wexford. He died 25th Oct. 634.

(*a*) MS. domider. (*b*) MS. cumala cichside: *cumala* is obviously a gloss on *cachtu* which the scribe inserted in the text without making the necessary change in the termination of the adjective *cressu.*—*Ed.*

(*c*) i.e. a plate or crescent of gold of the weight or value commensurate with his face.—O'D. See *Toghail Cathrach Maine Milscoithe* and Welsh Laws pp. 3. 168.—O'D. See also *Mesca Ulad* in Leb. na huidre, fo. 10 b. 2.—E. Curry, tiagait úad iartain 7 fácbait bennachtain leiss. Tánic dana ailill anes fri hultu combúi for cólidi occo. Dobreth comlethet a enech (*sic*) di ór 7 argut do ailill 7 secht cumala [do] cach mac día maccaib. Dolluid iarom ail*ill* dochum a thiri fó chori 7 óentaid fri ultu. They come from him then and leave a blessing with him. Then Ailill came southwards to (the) Ulstermen, and he was on a visit with them. There was given the breadth of his face, of gold and silver, to Ailill, and seven sheslaves to each son of his sons. Then went Ailill to his country in peace and unity with the Ulstermen".—*Ed.*

(*d*) better *cachtu*, acc. pl. of *cacht*—W. *caeth* m. Corn. *caid*, Bret. *quaez*—Lat. *captus.*—*Ed.*

Maedóc of Ferns was the first bishop of Ferns and died 31st Jan. 624. This saint is otherwise called Aedán, his first name was *Áidh*, of which Áedán, Áedóc are diminutives. The name Maedóc, now Mogue, is formed by prefixing *mo* 'my' to Aedóc. In the gloss on the Félire of Oengus, at 21st October, the quatrain is attributed to S. Columcille: it begins *A cléirchin chaid chumachtaig* ['O little cleric, chaste, mighty'!).—O'D. It appears from the gloss here referred to that Munnu, son of Taulchán the druid, made a union (*oéntu*) with Finntan of Cluain Eidnech, and that, in token thereof, each of them gave his own name to the other.—*Ed.*

MÁL i.e. a king or a poet: inde dicitur "Bind not silver nor gold, save on a *mál*, i.e. on a king.

O'Davoren, p. 106, explains *mal* by *uasal* 'noble', and gives the quotation thus: *ni nais uma* ('copper') *na or na airget acht for mal.*—The W. *mawl* is 'praise'. In Skr. *mála* is a name for Vishnu.—*Ed.* O'Clery has *mál* .i. *rí* ('king'), *an mhál* .i. *an ríoghan* ('the queen'): *mal* .i. *uasal. mál* .i. *fili* ('poet') and .i. *milidh no gaisgeadhach* ('a soldier or champion').—O'D.

MUIREND means two things, first, it is a [proper] name for a woman: *muirend* .i. *mor-fhind* ('great fair'). *Muirend* also is a name for a spear i.e. *mi-rind*, i.e. *droch-rind* 'evil point', a point which causes death.

So in H. 3.18, p. 636, col. 3: [Muirenn .i.] mirind .i. gae. ut dixit finn dergaider muirnne m(b)lith. O'Davoren, p. 105, explains *muirenn* by *slegh*, and quotes *tuile mar muirne* 'a great flood of spears'. O'Clery, too, has *muireann* .i. ga no sleagh.—*Ed.*

MUG-ÉIME, that is the name of the first lapdog that was in Ireland. Cairbre Musc, son of Conaire (1) brought it from the east from Britain; for when great was the power of the Gael on Britain, they divided Alba between them into districts, and each knew the residence of his friend, and not less did the Gael dwell on the east side of the sea quam in Scotica, and their habitations and royal forts were built there. Inde dicitur *Dinn Tradui*, i.e. Triple-fossed Fort, of Crimthann the Great, son of Fidach (2), king of Ireland and Alba to the Ictian sea, et inde est Glastonbury of the Gael, i.e. a church on the border (*bru*) of the Ictian sea (3). It is there was Glass son of Cass, swineherd of the king of Hiruaith (4), with his swine feeding, and it was he that Patrick resuscitated at the end of six score (*a*) years after he was slain by the soldiers of Mac Con. And it is in that part is Dinn map Lethain in the lands of the Cornish Britons, i.e., the Fort of MacLiathain, for *mac* is the same as *map* in the British. Thus every tribe divided on that side (*b*), for its property to the east was equal [to that on the west] (*c*) and they continued in this power till long after the coming of Patrick. Hence Cairbre Musc was visiting in the East his family and his friends. At this time no lapdog had come into the land of Éiriu, and the Britons commanded that no lapdog should be given to the Gael on solicitation or by free will, for gratitude or friendship. Now at this time the law among the Britons was, "Every criminal for his crime such as breaks

(*a*) A has *XXVI*, but B has *VI fichit*, G has *se fichit*.—O'D.
(*b*) *di suidiu* = *desin* in B, *disin* G.—*Ed.*
(*c*) "Such were the divisions of all the families, for each had a proportion in the east (eastern Island").—O'D.

the law" (*a*). There was a beautiful lapdog in the possession of a friend of Cairbre Musc in Britain, and Cairbre got it from him [thus]. Once as Cairbre (went) to his house, he was made welcome to everything save the lapdog. Cairbre Musc had a wonderful skene, around the haft whereof was adornment of silver and gold. It was a precious jewel. Cairbre put much grease about it and rubbed fat meat to its haft, and afterwards left it before the lapdog. The lapdog began and continued to gnaw the haft till morning, and hurt the knife, so that it was not beautiful. On the morrow Cairbre made great complaint of this, and was sorry for it, and demanded justice for it of his friend. 'That is fair, indeed: I will pay for the trespass,' said he. 'I will not take aught', says Cairbre, 'save what is in the law of Britain, namely, 'every animal (*b*) for his crime'.' The lapdog was therefore given to Cairbre, and the name, i.e. *Mug éime* ['slave of a haft'] clung to it, from *mug* 'a slave' [and *éim* 'a haft'], because it was given on account of the skene. The lapdog (being a bitch) was then with young. Ailill Flann the Little (5) was then king over Munster, and Cormac, grandson of Conn (6) at Tara; and the three took to wrangling, and to demand and contend for the lapdog; and the way in which the matter was settled between the three of them was this, that the dog should abide for a certain time in the house of each. The dog afterwards littered, and each of them took a pup of her litter, and in this wise descends (*c*) every lapdog in Ireland still. Now after a long time the lapdog died, and Connla (7) son of Tadhg, son of Cian, son of Oilill Olum, found the lapdog's bare skull, and took it as a puzzle to a poet who had come with an *ái* or an *airchetul* to his father. Maen mac Edaine was the poet's name. The poet Maen afterwards solved it through the *teinm laeghda*, and he said:

"Cain tonna tige hui Eoguin
Ith i tig hui Chuind
cachtádath tobara(i)nd
basa caem i tig Coirpri Muisc (*d*)

O Mug-éime! This is the head of Mug-éime, to wit the first lapdog that was brought into Ireland", etc.

(1) Conaire Mór monarch of Ireland circ. A.D. 212.—O'D.

(2) Crimthan Mór son of Fidach, succeeded to monarchy of Ireland A.D. 366: reigned 13 years.—O'D.

(*a*) I would read: *cach bibdu innachínaid do neuch nofhuasnabad a chdin*, and translate—"Every criminal for his crime (shall be given) to him whose law he shall have outraged." With the 3rd sg. 2dy fut. *nofhuasnabad* cf. the adj. *fuasna* Z. 9. B reads: *in biodba inachínaid donecoch forsesed a chain no foruasnadfad ichain* G has, *cech bidbu innachínaid donecoch foroesad.*—*Ed.*

(*b*) *rob* 'criminal'.—O'D. This blunder (in which the Editor followed O'D) has already been corrected by Dr. Ferguson, who also compares with the passage in the text the law 'si quadrupes pauperiem faxit dominus noxiae aestimam offerto: si nolet quod noxit dato.

(*c*) *atathar* literally 'is': a passive form of the verb subst. B has: *is on choin sin orci eirend* "it is from that dog (are) the lapdogs of Ireland".—*Ed.*

(*d*) O'D's attempt at the quatrain is mere guesswork: Sleek thy skin in the house of Eogan, There was food in the house of Conn's grandson, Still you showed the skin of starvation and abuse. Thou wert comely in Coirpre Musc's house.—*Ed.*

(3) Ictian sea (*muir n-Icht*) now the English Channel.—O'Đ. Glastonbury is in the heart of Somerset; but the fact that it stands on the river Brue (which, however, flows into St. George's Channel) may perhaps have caused this geographical mistake.—*Ed.*

(4) *Hiruatha* (*Hirotæ*, Lib. Arm. 14 a ?) the gen. sg. of *Hirúaith* which is supposed to be Norway: cf. *Harothas*, as Ettmüller proposes to read the Hælethas of the Scôp's Tale, 163, the people of Hörthaland in Norway, according to Thorpe. *Haeretha land* is mentioned in the A.S. Chronicle, I think, at A.D. 787.—*Ed.*

(5) King of Munster and son of Fiacha Muillethan, A. D. 260.—O'D.

(6) He became king of Ireland A. D. 254.—O'D.

(7) This Connla was the ancestor of the O'Carrolls of Ely, of the O'Meaghers of Ikerrin in Co. Tipperary and of the O'Conors of Gleann Geimhin in the barony or Cianachta (Keenaght) in Co. Londonderry.—O'D.

MUMA ('Munster') de nomine alicujus regis, i.e. Eochaid the Rough. *Mu-mo* i.e. *Eochaid mu-mó* i.e. greater (*mó*) his hold and his valour and his power than any king. From his name *Mumain* was called and *Muimnig* ('Munstermen') dicuntur. *Mumu*, then, de nomine regis dicitur.

He was of the line of Eibher and the 32nd monarch of Ireland, A. M. 3150, according to O'Flaherty.—O'D.

MUGH ('slave') quasi *múch* ('mist') for it is under mist and punishment of servitude he is continually.

mug (gen. *moga*) ≐ Z. 254, 987, an *u*-stem, is = Goth. *magu-s*, Corn.· *maw*. The article must have been written when there was some resemblance in sound between final *gh* and *ch*.—*Ed.*

MUGSAINE ('slavery') .i. *mugsíne* quasi *mug-síme*, i.e. the sadness that is on the mind of the bondsman.

mughsaine (gl. famulacio) H. 2. 13.—*Ed.*

MÚCH i.e. a name proper for smoke: unde dicitur *muchad* ('to smother').

So O'Clery. W. *mwg* 'smoke', M. Bret. *moguet*.—*Ed.*

MILIS ('sweet') quasi *melis*: *mil* 'honey', i.e. *mel* was corrupted there. *milis* i.e. is the same as *mel*.

acc. pl. léic úait inna biada *milsi*, Z. 253 'put from thee the sweet foods'. Manx *millish*, W. *melys*.—*Ed.* cf. Gr. μέλι, Lat. *mel*, *mellis*.—O'D. Goth. *milith*. Possibly in the Celtic forms the *s* may have arisen from *t* + *ti*.—*Ed.*

MIDACH quasi *medic* ab eo quod est *medicus* [.i. liagh B].

A Tuatha dé Danann physician, son of Dian-cecht.—O'D. O'Davoren has *Midhach* .i. calma 'brave'.—*Ed.*

MER ['a madman'] because he is alone in the *alt* in which he is, i.e. in *meracht* (*a*) and alone he goes: quasi *merulus*, i.e. a blackbird, et inde *merulus* [leg. μέροψ ?] græce quod volat solus (*b*), and there is not another bird even of its own kind in its company.

O'D reads *mér* [*sic* in B and G: *mear* in A] and explains it by 'finger', which is undoubtedly its usual meaning, but gives no sense here. So *alt* (= *artus*) he renders

(*a*) *meracht* 'solitude'.—O'D. sed qu. if it is not 'frenzy'.—*Ed.*
(*b*) B translates this: *stellaigid* [*a*] *aonar*. O'D cites Varro's 'a *mera*, i.e. sola, quod *mera* i.e. sola volitat ut graculi gregatim'.—*Ed.*

by 'a joint'. But it is also 'a wooded valley' and 'a height'. I conjecture that *mer* 'mad' is cognate with μωρός and that *mer* 'blackbird' is cognate with μέροψ (the Welsh *mwyalch* f. for **mésalca*, Corn. *moelh*, Br. *moualc'h*, has lost s which, in the Latin *mĕrula*, for **misula* = Ohg. amisala, has regularly become r): see *mer* .i. mo a ír, infra: in ben-*mer*, 'the madwoman', *Senchas Mór*, p. 52; and *mearaidh* .i. amadán, O'Clery. In H. 3. 18, p. 82, col. 2, we have *Mer* .i. merulus .i. lon no baot(h) ('a blackbird or foolish') unde dicitur *meroc* a merula .i. glasluin.—*Ed.*

MERACHT quasi *mer-icht* i.e. a mad (*mer*) issue (*icht*), a mad act: [*acht*] ab eo quod est *actus* [.i. gnim B].

O'D follows O'Reilly in translating *meracht* as if it were *méracht* 'fingering, or the action of the fingers, in playing on the harp or other musical instrument". On this some marginal annotator (Curry?) remarks in disgust: *uch!* In his supplement to O'Reilly, O'D explains the word by 'excitement', irritability'. It is derived from *mer* 'mad'. In the Highlands, *mearacht* is 'error'.—*Ed.*

MAIRT ('Tuesday') i.e. *márait, már uait* 'far from thee', i.e. to Sunday from Tuesday. *Máirt* i.e. *Marte*, from the god of battle of among the gentiles. Mars was his name. It was to him they also used to consecrate the month of March, ut Januarius, Februarius, Martius. *Máirt* then is called from him, ut dies solis, dies lunae, dies Martis.

Manx *je-mayrt.*—*Ed.* W. *dydd Mawrth.*—O'D. Bret. *Meurs* is from Fr. *Mars.*—*Ed.*

MART ('beef') quasi *mort* a *morte* [.i. on báss B].

Mart is still used to denote 'a beef' (*boeuf*) and 'beef'.—O'D. *cos mairt* 'a cow's leg' Tighernach cited O'Don. Gr. 443.—*Ed.*

MORTLAITH [sic B] a mortalitate.

ním-thair *mortlaid* na galar, Sanctáin's Hymn, line 12.—*Ed.*

MANANNAN MAC LIR, a celebrated merchant who was in the Isle of Mann. He was the best pilot that was in the west of Europe. He used to know by studying the heavens (*a*) [i.e. using the sky], the period which would be the fine weather and the bad weather, and when each of these two times would change. Inde Scoti et Brittones eum deum vocaverunt maris. et inde filium maris esse dixerunt (*b*) i.e. *mac lir* 'son of sea'. Et de nomine Manannan the Isle of Mann dictus est (*c*).

He was son of Allot, one of the Tuatha Dé Danann chieftains. He was otherwise called Orbsen, whence Loch Orbsen now Lough Corrib. He is still vividly remembered in the mountainous district of Derry and Donegal, and is said to have an enchanted castle in Lough Foyle. According to the traditions in the Isle of Man and the Eastern counties of Leinster this first man of Man rolled on three legs like a wheel through the mist, and hence the three-legged figure on the Manx halfpenny, and the motto *quocunque jeceris stabit.*—O'D. I know nothing of this tradition, but if it be authentic, we may possibly trace a connection between this three-legged Manannan mac Lir (= the Welsh *Manawydan ab Llyr*), the TARVOS TRIGARANUS of the Notre Dame Inscription and the Vedic Vishnu with the three strides, i.e. the rising, the culmination and the setting of the sun. See Siegfried, *Beitr. zur vergl. spr.* i. 473.—*Ed.*

(*a*) *nemgnacht.* In B this is explained .i. tria deicsin gne in nime .i. in aeoir 'through seeing the face of the heaven i.e. of the lower atmosphere'. O'D. obviously regarded *gnacht* as a deriv. from the root *gnā* Skr. *jña.*—*Ed.*
(*b*) B translates: is aire sin dogairdis scoitice 7 brethnaig dee in mara de 7 adeirdis corbo mac don muir he.—*Ed.*
(*c*) B translates: 7 is uaide aderar inis manand.—*Ed.*

Additional Articles from B.

MESAN ['a lapdog'] aon is messa do conuib ['one that is worst of hounds'].

measan .i. cú beag, O'Clery. oircne na rigna .i. mesan, *Senchas Mór*, pp. 144, 152.—*Ed.*

MILCHÚ ['greyhound'] .i. cú mal .i. righ ['dog of a *mál*, i.e. of a king'].

milcú .i. gadhar ('hound') gen. *milcon*, [leg. *milchon*] O'Dav. p. 106. W. *milgi*. Corn. *mylgy*. As to *mál* 'king' v. supra p. 111.—*Ed.*

MINDECH ['tenuis'] quasi mendic ab eo quod est mendicus .i. bregach.

inna mindechu (gl. tenuiores) Z. 284. The glossographer's *bregach* seems due to his confounding *mendicus* with *mendax*. O'Clery, however, has *minneach* .i. *breg*. This and the articles *mesan*, *milchú* are omitted by O'D.—*Ed.*

MANT ('the gum') .i. mo a saint bíd ('greater its desire of food').

So O'Clery.—*Ed.* *Mant* with its derivative *mantach* 'a toothless person' is still in use.—O'D. So W. *mantach* 'a toothless jaw', *mantachwr* 'a toothless person' from *mant*, which Pughe explains as 'jaw', 'jawbone', 'mouth'.—Bret. *munzun* 'a toothless gum'.—*Ed.*

MAGH ('a plain') .i. mo is aghusta e oldas in fid ('more passable is it than the wood') no mó a aighe .i. a graifne ech ('or greater its race i.e. its horse-racing').

magh (see Magh Sainb, Magh Tuiredh) W. *ma*, Gaul. *magus*.—*Ed.* Anglicized *moy*.—O'D *aighe*, which O'D here leaves untranslated, occurs, meaning 'race' (cursus) in *Senchas Mór*, p. 122. It is probably cognate with ἀγών, ἀγυιά.—*Ed.*

MUINEL ('neck') .i. mo in fheoil fair quam in chind ('more the flesh on it *quam* on the head') no mo in neolach ata hé .i. fon chind ('or greater the *neolach* [?] it is i.e. under the head').

muinél = W. *mwnwgl*.—O'D. See *Ir. Glosses*, No. 744. Manx *mwannal*.—*Ed.*

MIND ['an oath'] quasi mund a munditia .i. on gloine ('from the cleanliness').

mind sometimes means a holy relic and sometimes a diadem.—O'D. *mind* (gl. diadema) Turin: *mind n-apstalacte*, Z. 229: *inna mind* (gl. insignia) Z. 256, *minna* (gl. stigmata Christi) Lib. Hymn. 14: *minna* (gl. airm) Broccán's Hymn, 65.—But *mionn* now means an oath; and I think this must be its signification here. The glossographer refers to its compurgating effect.—*Ed.*

MINARBA quasi minuitur.

mionairbhe ceard .i. *aisdeadha beaga bhios isin ealadhain* ('small scientific rules [?] which are in poetry') O'Clery.—O'D.

MEDG ('whey') quasi mo idg .i. mo deogh de ('greater is a drink of it') quam cunctis.

medhg, Manx *meaig* = W. *maidd*. Pictet refers to this the French *mégue*.—*Ed.*

MUC ('a pig') .i. mucna a haigned ar ni geib a munad o neoch sibi cainis (leg. nisi canis?) 'truculent her nature, for she takes no teaching from any one *nisi canis*.

mucna, which O'D reads *much* and translates by 'smoke', but which O'Clery explains by *gruaim*, seems the adj. whence *mucnatu* gen. *mucnatad* (gl. truculentiæ) Z. 273.—*Ed.*

META ('a dastard') .i. mo a fhate .i. a fhatcess uime féin ('greater his caution, i.e. his cautiousness about himself').

meata is still the common Irish for 'cowardly'.—O'D. cf. Lat. *metuo*.—*Ed.*

MÉR ('finger') quasi mur .i. imat ('much') quia fit mur .i. imat ar it imda na mera ('for numerous are the fingers') no mo a úir chaich dib oldass araile ('or the flesh of each of them is more than of the others').

MALL .i. mollis .i. maoth ('soft') amail na beth cnaim and ('as if there were no bone there').

mall adj. 'slow', 'tardy', 'late', but it is evidently a noun in the text.—O'D.

MER .i. mo a ír .i. a ferg (greater his *ír*, i.e. his anger).

O'D conjectures 'a fierce warrior', sed qu. is it not a lunatic? see *Mer* and *Meracht* supra, pp. 113, 114.—*Ed.*

MENIC ['often'] .i. moo tic .i. metic bad cert and ('*metic* were right there') .i. cend fo cras uil and immedhon ('a mutation is there in the middle').

W. *mynych* 'frequent' 'often'.—O'D. Corn. *menough*.—*Ed.*

MOR ('great') .i. mo a uir .i. a feoil ('greater its *uir*, i.e. its flesh').

mor 'great', W. *mawr*, also means *maith* 'good', according to O'Davoren, p. 105. Might we not then identify the Ir. *olc* 'bad', with Skr. *alpa* 'small'?—*Ed.*

MUR ('a rampart') .i. mo a úr .i. a tal*am* 'greater its *úr* i.e. its earth'.

borrowed from Lat *mūrus* for *moerus*. *múrdai* (gl. muratas) Milan. W. *mur*, Juvencus.—*Ed.*

MI quasi mé a indsci.

O'D conjectures that *mi* is here a form of the pers. pron. 1st sg. But the gloss is obscure. *Mí* gen. *mís* is a month. Perhaps 'méa' may be meant for the Latin *meo* 'I go'.—*Ed.*

MUNCHILLE ('a sleeve') .i. man chail .i. man lámh (*a*) 7 cail comet ('*man* 'hand' and *cail* 'a keeping').

MUIR ('sea') i.e. a nomine *mare* (*b*).

Gaulish *mori*, W. Corn. and Bret. *mor*.—*Ed.*

MELLTIUCH .i. tech mellis ('house of honey').

This is obscure; cf. *melltach* 'gratus', 'placens', Z. 51, 671, *melltóir* ban.—*Ed.*

MESCAN ('a lump of butter') .i. do mescad ind loma assas ('what grows from the agitation of the milk').

miosgán is still a living word for a lump of butter varying in shape in different parts of Ireland.—O'D. See O'D.'s suppl. s. v. *Miosgan*.—*Ed.*

MESCI ('drunkenness') .i. mó do aisc hí quam in ciall ('more of reproach is it *quam* the sense').

(*a*) Ms. lomh.—*Ed.* (*b*) Ms. mara.—*Ed.*

meisge is still the common word for drunkenness.—O'D. From *med* (Skr. *mad* 'ebrius esse') *plus* the suffix *cia*. Manx *meshtey*.—*Ed.*

MESS ('fruit') quasi mos quia sitt [leg. fit] in ussu lignorum fructus.

Now *meas* fruit of a tree.—O'D. *mes*, Senchas Mór, p. 124. In Welsh *mes* is 'acorns'.—*Ed.*

MULLACH .i. mul-oach ['round-eared'] .i. cluasach ('eared').

Mul O'Clery explains by *cruinniughadh (W. crynau)* and *mul-dorn* by *dorn cruinn* a round (clenched?) fist. An owl, perhaps.—*Ed.*

MALA ('eyebrow') .i. moo allo oldas intedan ('greater its hair (*a*) than [that of] the forehead').

a fem. c- stem: also means 'brow of a hill'. Manx *mollee*. The Bret. *mal-ven* 'eyelash', Mid. Br. *maluenn*, seems cognate.—*Ed.*

MALLAND .i. na malach 7 fainne (*b*) oldas in mala fein ('of the eyebrow, and weaker (is it) than the brow itself').

See supra p. 107, where *malland* is explained as a *feith* or vein.—*Ed.*

MUAD MULLAIGH .i. medon in mull*aigh* ('the middle of the summit').

So O'Clery: *Muadh* .i. meadhón.—*Ed.*

MELL .i. milliu de [leg. milliud é?] no millti.

This is obscure.—*Ed.* Here O'D thought it meant 'evil-eye'.—*Ed.*

MUINE .i. munio .i. daingnighim ('I fortify').

O'D explains *muine* as 'a brake', its present meaning. Here, however, it seems a verb with the vocalic termination above spoken of, and borrowed from the Latin *munio*.—*Ed.*

MOLT ('a wether') .i. mo a ailt no a folt no a sult .i. a feith ('greater its joints, or its wool, or its *sult* i.e. its fat').

acc. pl. *multu*, Broccán's hymn, l. 36: Manx *mohlt*, W. *mollt*, Corn. *mols*, Bret. *maout* 'mouton'. O'Clery explains *sult* by *dath* 'colour'.—*Ed.*

METH ('fat') .i. mo a feith ('greater its fat').

MAOTH ('soft') mo is [leg. a] meth ('greater its fat').

So O'Davoren, p. 102: *maoth* .i. bocc no tlaith no binn. O.Ir. *moith* = Lat. *mîtis* from *meitis*, as *vînum* from *veinum*, *οἶνος*.—*Ed.*

MAOTHAL ('a cheese'?) .i. maoth ('soft') 7 fuil ('and blood').

Occurs in lives of St. Kevin and St. Moling.—O'D. cf. *mar letk-maethail* infra s.v. *Prull*: *maothla* matha .i. meas 7 toradh, O'Clery.—*Ed.*

MÁSS ('buttock') .i. mo a fhásss (*c*) ('greater its growth') .i. mo tic ass ('more comes from it').

Enters largely into Irish topography: anglicized *maus*, *moss*, *maze*.—O'D.

MENDAT ('a residence', 'place') .i. mían áit .i. ait is mian la cach ('a place which is desirable with every one').

O. Ir. *mennat*, dat. sg. *mennut*, Lib. Arm. 18 a. 1.—*Ed.* *meannad* .i. ionad 'a place', O'Clery.—O'D.

(*a*) *lo*, Pictet compares Skr. *lwa* 'hair', 'wool'.—*Ed.* (*b*) compar. of *fann* = W. *gwan*.—*Ed.* (*c*) Ms. ass.—*Ed.*

MIDACH .i. mo dech*aib* e no maith ech ('greatest of steeds he or a good steed'). Perhaps a stallion. O'D translates 'he observes (*dechaid*) or observes well'.—*Ed.*

MUINTER ('a family') .i. muin toir .i. main toirithnech do neoch ('a relieving wealth to one').

muinter, montar gen. *muintire* 'familia', *muinter* (gen. *muintir?*) 'famulus'; *muinter* gen. *muintire* (in *cét-muinter*, Senchas mór, pp. 40, 232) 'famula' are all from a verb = Bret. *monet* 'to go', Corn. *mones*, W. *myned*, Lat. *minere* in *eminere, prominere*. So ἀμφίπολος and *parichâra* are from a root signifying 'to go'. So, too, Ir. tim-*thir*-echt 'ministratio' the root TAR, Skr. *trî*.—*Ed.*

MIAS ('dish') .i. mo is fos í.

O'Clery explains *mias* by *altóir* 'altar', and quotes the old prophecy Ticfa tailcenn, etc., a *mias* in iarthair a thige: v. supra s. v. *Cernine*. Latin *mensa*, Goth. *més*. W. *mwys* is 'a basket'.—Corn. *muis, moys* 'a table'.—*Ed.*

MECON ('root') .i. mo ciness as ('more that springs from it').

in mecun (gl. radicem) Milan. *mecon* .i. buna(dh) O'Davoren p. 106: co as-*mecnugur*-sa (gl. ut eradicem) Z. 756.—*Ed.*

MENG ('guile') .i. mi-eng .i. droch-eng nuim .i. drochenech ('evil honour').

Meang .i. cealg, O'Clery: v. supra s. v. *Garmann* etc., p. 90.—*Ed.*

MONG ('hair') .i. mo a ong ('greater its *ong*') .i. a fochaidhe ('its tribulation' (*a*)) .i. maile no leithe no cut*a*m forathi ('baldness, or greyness, or falling which happens to it').

W. *mwng* 'a mane'; Beitr. II. 176. Br. *mae*. O'D supposed *mong* to be an old man.—*Ed.*

MANG ('a fawn') .i. mo is seng .i. luaithi mang ina mathair ('swifter is a *mang* than its dam') .i. derb.

mang .i. gamhain fiadha ('the deer's calf') O'Clery.—O'D.

MUIT ('dumb') quasi mutus .i. amlabair ('speechless').

see *Onmit* infra, p. 132.—*Ed.*

MAIDE ('a stick') .i. mo a faide quam a lethat ('greater its length *quam* its breadth') no mó uaid é ('or greater from thee is it').

MOIT .i. mi ait.

Móid is now 'oath' or 'vow'.—O'D.

MISCAIS ('hatred') .i. mo is cais í ('greater is its *cais*') .i. casus tuitim ('a fall') no mo a scis neich oca deicsin ('or greater the distress of one on seeing it').

miscuis odium, Z. 749, *miscsech* (gl. exosus) ib.—See *miscaisne* supra s. v. *Cuis.*—*Ed.*

MUN (leg. mún 'urine') .i. moo is en ('greater is water') no quasi min a verbo mingo latine.

MÍR ('a bit') quasi mur a nomine mur*sum* (*b*) latine.

Mír méine 'a bit which a pregnant woman longs for', O'Don. Supp. coin-mir (gl. offam) Z. 25. Manx *meer*.—*Ed.* cf. μείρω.—O'D.

(*a*) 'Sickness'.—O'D. (*b*) i.e. *morsum*.—*Ed.*

MAT .i. lamh ('a hand') unde indmat .i. ind na lam negar and indlat imorro .i. lat .i. traig ('foot') indlat don chois din ar is [ind] don chois in traichc [*sic l*] et a latitudine dicitur.

See this supra p. 109.—*Ed.*

MUAL*ach* [leg. *Mullach* ?] .i. sescend .i. seiscend ('a marsh') ut dicitur [leg. dixit] rec*ht*gal (*a*) ó siadhail ('as said Rechtghal O'Shiel').

Slicht a dagai tria cach mualach	'The track of his two spears through each marsh
cuanach [leg. cullach] flescach ferach (*b*)	A hero youthful, *férach* (?)
amail carr a tabair lamhach	As a car wherein *lamhach* (?) is borne (*c*)
tria condall fand ferach.	Through stubble weak, slanting (*d*).

In H. 3. 18, p. 636 col. 3, this article stands thus: Maullach .i. seis .i. seiscenn, ut dixit úa siagail ag tothlugud cairr ('asking for a car') Slicht a daghae tre cach muallach Cullach (.i. loech 'hero' Egerton 1782, p. 26) flescach ferach Amail charr amberar lamach Tre condull fann ferach.—And so, nearly, in H. 3. 18, p. 72. col. 2, where the leading word is written *Muldach.—Ed.*

MUADH .i. uasal no airmidnech ('noble or venerable').

So in H. 3. 18, p. 636. col. 3: *muad* .i. uasal no airmidin.—*Ed.* So O'Clery: Muadh .i. uasal. Muadh .i. maith ('good').—O'D.

MIDLACH .i. medonlax ('middle-lax') .i. lethlax ('half-lax').

So in H. 3. 18, p. 636, col. 3. 'An effeminate person not fit for war,' 'coward'.—O'D. *midlach* occurs apparently as an explanation of *druth*, infra, s.v. *Orc Tréith.—Ed.*

MAIRBILL .i. maris bellum .i. cath no imecla ('a battle or terrible').

So in H. 3. 18. p. 636, col. 3. *Mairbill* is probably a derivative from *marb* 'mortuus'; see Zeuss. 304, 731, 788.—*Ed.*

MEN [leg. *mén*] .i. bel ('mouth') ut dictum est

Coicni ger gonus daine	A sharp spear which wounds men
ni frithit maine mara	(Great treasures do not profit (*e*))
mairg troich t*ar* roi réna [ms. rema]	Alas for a coward (*f*) on a field of spears (*g*)!
atchi mena mac snama	He sees the mouths of sons of crawling (*h*)

mén = W. *min* 'lip or mouth in poetical language'.—*Ed.* O'Clery has *mén* .i. *bél* ('mouth'), *mén mara* .i. *bél na mara* ('mouth of the sea').—O'D.

MEISI .i. urtroighe ('phantoms') ut est sliab mis [.i. sliab meissi .i.] dona hurtroighib rodolba banba [.i. ben maic cermata] do macaib miled ('Sliabh Mis from the phantoms that Banba, [wife of the son of Cermait,] formed for Miled's sons').

(*a*) Ms. reagal., (*b*) 'indented, watery, grassy,' O'D. *cullach* a boar in H. 3. 18, p. 636.—*Ed.*
(*c*) 'As a shaft which is brought to shoot' O'D. (*d*) 'Of grass'.—O'D. but *ferach* here seems for *flarach* = W. *gwyrawg.—Ed.*
(*e*) 'Is not the finding of great wealth'.—O'D. but cf. *frith* .i. *edail*, O'Clery, Gaelic *frith* 'lucrum'.—*Ed.*
(*f*) 'Who is disabled'—O'D. But cf. troich 'dwarf' 'coward'.—*Ed.*
(*g*) O'D reads *rena* which rhymes with *mena*: *rena* is the reading of H. 3. 18, p. 633. col. 3.—*Ed.*
(*h*) 'of crawling men'.—O'D. but if *snám* here means 'crawling' does not the poet refer to worms ?—*Ed.*

meissi .i. dealbha siabhairthe mar do bheidís cuirp do eireochadh as úir ('phantastical shapes, such as bodies that would rise from a grave') O'Clery.—O'D. *Meisi* is glossed infra by *síabra*.—*Ed.*

MAIDINN .i. imairec ('a battle') ut est cuach diarmada do breg barainn brath dorair dia memdatar maidind ('Diarmaid's onset for a false blow, a judgment of strife for which they broke—*memdatar* for *me-madatar*—a battle').

O'D translates 'the cup of D. for its lying poem of praise, a word of contention for which battles were broken'. But cf. *coach* supra p. 46 and *barann* .i. *béim*, O'Clery.—*Ed.*

MEISI .i. cuimgech ('able').

O'D renders this by 'narrowness', 'straitness', but in his suppt. to O'Reilly s. v. *meise*, he seems to regard *cuimgech* (=O. Ir. *cuimcech*) as 'able' (cf. *cuimcither* 'is able' *Senchas Mór* p. 40. *cumacc* 'power') and cites from a ms. *is meisse torad a dá lám do chor don eglais* 'he is able to give the fruit of his two hands to the Church'.—O'Davoren p. 106 has also *Meisi* .i. cuimgech and cites (from the Brehon laws?) ar ní *meisi* flaith doniuprа feisti de, which I cannot translate. Aes nad meisi 'people not able' occurs in *Senchas Mór*, p. 242, and in H. 3. 18, p. 636, col. 4. *meisi* is glossed by *tualuing*.—*Ed.*

MEM .i. poc ('a kiss').

Meam .i. *póg*, O'Clery.—O'D. *memm* .i. poc, H. 3. 18. p. 636, col. 4. So O'Davoren p. 104, who cites *a mem a meblugud* ('disgracing') .i. veste elevata.—*Ed.*

MELI .i. cop cailli ('a woman's hood', 'a coif').

Mele .i. cop-chaille calladha no bréide bíde ar cheannaibh ban ('caps or coverings that are on women's heads'), O'Clery.—O'D. O'Clery also has *Mele* .i. drochlaoch 'a bad hero', 'coward'? which is probably the same word in a secondary signification. W. *moled*.—*Ed.*

MEISI .i. siabra ('an apparition').

v. supra p. 119.—*Ed.*

MAGAR .i. miniasc ('a small fish').

Gen. sg. *magair*. The dat. sg. *magur* occurs infra, s.v. *Orc tréith*.—*Maghar* .i. miniasg, O'Clery. *Maighre* .i. bradan ('salmon') ib.—*Ed.*

MAN .i. lam ('hand') mane a remm ('its genitive (is) *mane*' (*a*)).

v. supra p. 108: *man* .i. lamh, O'Clery.—*Ed.*

MUT .i. gach ngerr ('everything short').

Mut .i. cach ngearr, H. 3. 18. p. 636, col. 4. Manx *mut* 'any short thing'.—*Ed.*

MUAD .i. egusc ('form or face').

So O'Clery: *muadh* .i. égcosg .i. dealbh no cuma, O'Clery. *Moadh* .i. écosc, H. 3. 18. p. 636, col. 4.—*Ed.*

(*a*) O'D makes this a separate article, and translates "*mane* i.e. reckoning"; but the phrase is of common occurrence in glossaries. Thus *buil* is said to be the *reim* of *bol*, *tellrach* the *reim* of *tellur*, *tréith* and *tréthan* are said to be the *reims* of *triath*, etc.—*Ed.*

UNDECIMA LITTERA.

NIAE [*Nia* B] a sister's son, ut Cúchulainn dixit prophetans de Christi adventu (*a*) i.e. the *niæ* of man will come *ipaec móisi* [?] i.e. The sister's son of man will come, et ipse est Jesus; et alii dicunt that Cúchulainn believed thenceforward.

Nia .i. mac seathair, O'Clery.—O'D. Probably=W. *nai*, Corn. *noi* (gl. nepos).—*Ed.*

NEMNUALL: this is a noun that is greatest of the nouns of the world, i.e., heaven—acclamation of celebrating the mass there. *Nem-nuall* the acclamation (*nuall*) of the men of heaven (*nem*) at it.

So O'Clery: *Neamhnall* .i. nuall bfear nimhe no cantaireachd denma an aifrinn.—O'D.

NINUS i.e. *nin-fhos* i.e. a wave (*nin*) that got an abode (*fos*) (*b*), i.e. a wave that came from the sea from the west, and went into the air until it arrived in that country, and made a well thereout. Inde dicitur *Corcmodruad Ninuis* [*Corcomruad Ninuss* B].

The name of a well said to have been formed by a wave on the Great Isle of Arran, in the Bay of Galway, which in the time of S. Endeus was inhabited by pagans of the Corca Modruadh, an ancient sept seated in the baronies of Corcomroe and Burren in the Co. of Clare. For an account of a moving cloud not unlike this, see life of Mochua, chapters 5 and 8 in Colgan's Acta Sanctorum, 30th March.—O'D.

NEMETH ['a chapel'] i.e. *nem-iath* ['heaven-land'] i.e. what is the right of the Church.

So O'Clery: talamh as dlightheach d'eaglais 'land which is due to a church'.—O'D. *nemed* (gl. sacellum) Z. 11, Gaulish *nemeton*, *vernemetis* (gl. fanum ingens). Probably from the root NAM (whence *νέμω*, *νέμος*, Lat. *nemus*) as *τέμενος* from the root TAM, whence *τέμνω*.—*Ed.*

NEMAITH ('sharp poison') i.e. what is the right of soldiers.

NEMFHUATH ('poison-terror') i.e. what is the right of poets.

This and *Nemaith* seem mere fictitious words like *nem-aod*, *nem-mod*, *nem-od* and *nem-shuth*.—*Ed.*

(*a*) B translates: ag tarngaire geine crist 'prophesying Christ's birth'.—*Ed.*
(*b*) *sin rogab fos* B. O'D translates *fos* by 'burst'.—*Ed.*

NEIT [*Neid* B] i.e. a god of battle with the pagans of the Gael. *Nemon* uxor illius [*a ben sin* B].

Ned .i. dia catha, O'Davoren. *Neid* .i. cath 'battle', O'Clery, .i. guin 'a wound' *ib.* and, see *cul* supra p. 39.—*Ed.*

NAC ('no') quasi *nec* i.e. *nech occ*: inde dicitur *nicc occ* or *ning occ* ('not young'?) *nacc* .i. non, O'Davoren, p. 107: *naicc* (gl. non!) Z. 70. W. *nag.*—*Ed.*

NITH i.e. mortal wounding of a man.

So O'Clery.—O'D. *nith* gl. confliucht, O'D's suppt. arm fri *nith* 'a weapon for battle' *Senchas Mór*, p. 122. cf. perhaps, W. *naid* 'a jump', Bret. *nijal* 'to fly.—*Ed.*

NER, .i. a wild boar, ut est in the *Aisli*: '*Fail neir net gribe gradaigthi*' 'A wild boar's lair, a nest of a ..... griffin'.

near .i. torc allaid, O'Clery.—O'D. cf. Skr. *narya* 'manly', Sabine *nero* 'strong'. O'D renders *aisti* by 'epigrams' *sed qu.* *Fail* in the quotation (which is from B) = *foil* in *mucc-fhoil* (gl. hara) root VAR, *vri* 'tegere', 'circumdare': *gribe* (= *griphi* A) gen. sg. of *gribh* 'a griffon', which occurs infra s. v. *Prúll*, and is borrowed, (like W. *gruff*, Fr. *griffon*, Ital. *griffo*, *grifone*, Germ. *greif*) from Lat. *gryphus*. In a poem published by Sir W. Wilde in the Proceedings of the R. I. A., describing the ransom (two of every wild animal in Ireland) which Cailte mac Ronain brought to liberate his foster-brother Finn mac Cumaill, occurs the line *is in gribh ingneach imard* 'and the griffin, taloned, tall'. And in O'Mulconry's Glossary (H. 2. 16) we find *grif a grife* .i. *quadrupess pennata*. *Gradaigthe* O'D translates by 'fierce', *sed qu.*—*Ed.*

NOE i.e. a human being, inde dicitur *dia ndamae noe for thír* (*a*) 'if thou sufferest anyone on (the) land'.

nac .i. *duine*, O'Clery.—O'D. cf. perhaps Gr. *ναίω*.—*Ed.*

NOES [*Nos* B] .i. *nó-fhiss* (*b*) .i. knowledge of nine persons, i.e. three kings and three saints and three sages (*c*), i.e. a sage of poetry, and a sage of literature, and a sage of the language of the Féni. All these were composing the *Senchas Már*: inde dicitur:—

Lóiguire, Corc, Daire the firm,
Patrick, Benén, Cairnech the just,
Ross, Dubthach, Fergus with goodness,
Nine props, these, of (the) *Senchas Már*.

See *Senchus Mór* (Dublin, 1865) p. 16.—*Nós* .i. naoi-fhios .i. fios naonbhair, etc. O'Clery: isin cétna *nous* fer n-érenn 'in the first law (?) of the men of Ireland', *Senchas Mór*, p. 12. Manx *noash* 'custom',—*Ed.*

NIMB i.e. a drop, ab eo quod est *nimbus*: inde dicitur in the *Bretha Nemed*

Oengus foáiblib imais aricht
roloisceth a leth fonimib nimb(*d*).
"Oengus by sparks of knowledge .....(?)
Half of him was burnt under skies of drops.

O'D renders *imais aricht* by 'of inspiration', mere guesswork: *imais* (for *imbais*?) may be the gen. sg. of *imbas*; supra s. vv. *Buas* and *Imbas forosnai*. *Nimb* (.i. nell 'cloud' no braen 'drop', O'Davoren) may possibly be cognate with Skr. *nabhas* 'aqua'

(*a*) This is the reading of B.—O'D translates 'if a man was permitted on the land'.—*Ed.*
(*b*) *Noe-fiss B.*—*Ed.* (*c*) 'Chief poets'.—O.D. (*d*) The second line is from B.—*Ed.*

νεφος, ni-m-bus 'rainstorm', 'raincloud', Ohg. *nib-ul.—Ed. Nim* .i. *bríon. nim cruinnic a ngion goa .i. bráon do dhrucht a mbeol na fairge* ['a drop of dew in the mouth of the sea'] O'Clery.—O'D.

NAIRNE i.e. purity; or *nairne* as if it were *naire*. This is ancient language, and the *naire* is the same as if *écin* were said in the common language to-day in West Munster *maxime*. Inde dixit the poet: "Is there aught (*a*) that is pleasing to thee"? "There is, *naire*", says he who is interrogated, i.e. "There is, indeed", says he.

naire .i. *glan* ('pure'), *nairne* .i. *deimhin* ('indeed') O'Clery.—O'D.

NITH i.e. the mortal wounding of a man, ut est *Nie* he that inflicts it. *Nethes*, also i.e. a man's wounding, ut est *ní hidnae nethes nemthigetar* 'not a weapon that flies(?) that is dignified'.

B has *ni hidna nethes nemtegar*. O'D, taking *nethes* to be a verb, translates: 'It is not the arms that kill that are sanctified'. But O'Clery explains *iodhna* by *sleagha* ('spears') *no arm* ('arms') and *neathas* by *guin duine*. *Nith* occurs supra p. 122. *Nie* (gen. *niad*, Broccán's hymn l. 71 and infra s. v. *Nia* p. 125) is written *nía* by O'Clery and explained *treinfhear* 'champion'.—*Ed.*

NESCOIT ('a boil') i.e. This is a story of the Gael. When (the) battle of Moytura was being fought Goibniu (the) Smith was in the forge making the weapons for the Tuatha Dé Danann, and Luchtine (the) Carpenter was making the shafts for the spears, and Creidne (the) Brazier was making rivets for the same spears. *Dicunt autem Scoti* that Goibniu the Smith *faciebat hastas* by three actions, and the last action was the finish(*b*). Then Luchtine made the shafts by three cuts and the last cut was the finish. *Sic et Creidne faciebat* the rivets. Goibniu used to fling the spearheads from the tongs, and they used to stick in the jamb. Luchtine used to cast the shafts after them, and (this) was enough to insert (*c*) [?] them. Creidne used to fling the rivets from the jaws (*d*) of the tongs, and (this) was enough to insert (*b*) [?] them. Now while Goibniu was at this thing, a crime is charged against his wife. It was seen (*e*) in him then that the story was grievous to him, and he grew jealous thereat. This is what he does. There was a pole in his hand when he heard the story: Ness was its name, and it is about it the furnace of clay (*f*) is made; and he sings spells over this pole, and to every man who came to him he gave a blow of this pole (*g*). Then if the man escaped (*h*) a lump full of gory liquid and matter was raised upon him, and the man was burned like fire, for the form of the pole called Ness was on the lump, and therefore was it named Nescoit from that name, *Ness* then i.e. a swelling and *scoit* 'liquid'. *Ness* also means four things: *ness* ['weasel'] the name of the animal: *ness* a name

(*a*) *In fil ni.*—B. (*b*) 'three offers [gressa, *greas* 'any artificial work in executing which trade or art is required'.—O'D. Supp. to O'R.] and by the last it was completed'.—O'D. *Feth* is glossed by *slemain* 'smooth' in O'Davoren p. 93.—*Ed.*
(*c*) 'adjust'.—O'D. (*d*) 'top'.—O'R. (*e*) 'This was made known'.—O'D.
(*f*) *criad*: 'of ore'.—O'D. But *cré*, gen. *criad*, is the W. *pry*.—*Ed.*
(*g*) B has: *dobeireth fuasmad don crann-sin.—Ed.* (*h*) 'survived'.—O'D.

for a pole: *ness* nomen for a furnace [?] as said a certain smith's wife, who made an elegy for her husband, *dicens*—

It is grievous to me to look at him (*a*):
The red (flame) of his furnace (*b*) grows to the roof:
Sweet were the murmurs that his two bellows
Used to chant to the hole of his furnace.

Et alius dixit:—

A marriageable woman without a husband.
A fire with fervency (*c*).
Guaile's enemy was Naise's wife:
From her is the name *Urnaise*.

NES is also a name for a blow and for a wound, ut est in the *Senchas Már*:

From grains (proceed) every measurement,
From (the) Feine every law,
From treasures every appraisement,
From the fines for a man's body,
Though many are his wounds,
The *ness* was elevated (*d*),

i.e. according to the dignity of the spot in the person on whom the wound is inflicted. By it then is his eric: i.e. verbi gratia, if the outrage is inflicted on a face, or on a forehead, or on a chin, the eric is greater, as is in the *Senchas Már*: if the blemish is under raiment, it is less, etc.

Nes .i. aurnisi criadh, lege sanais cormaic. 7 rl. *Nes* .i. crécht. *Ness* .i. animal, H. 3. 18. p. 637, col. 2. *Neas* .i. creacht, O'Davoren, p. 108.—*Ed.* *Neascoid* [Manx *askaid*] is still the common word for a boil. The site of the battle of Magh Tuireadh marked by extensive sepulchral monuments is still pointed out in the parish of Cong, barony of Kilmaine and county of Mayo. An account of this battle (fought between the Fir-Bolg and the Tuatha Dé Danann A. D. 3303) is preserved in Harl. 432. Plut. xlviii E fol. 52 a. There is another Magh Tuireadh in the parish of Kilmacatranny, barony of Tirerrill and county of Sligo, where also a battle was fought A. M. 3330 between the Tuatha Dé Danann and the Fomorians.—O'D.

Additional Articles from B.

NERT ('strength') quasi virt a virtute.

Gaulish *nerto*, Manx *niart*, W. and Corn. *nerth*, Bret. *nerz*, *ners*; *ἀ-νήρ*, Skr. nri 'man,' Sab. *nero* 'fortis'—*Ed.*

NET ('nest') a nido latine.

Now *nead*, W. *nyth*.—O'D. Corn. *neid* (leg. *neith*) Bret. *neïz*, Manx *edd*. The Celtic words have clearly nothing to do with the Latin *nídus* for *nísdus*. Rather cf. *νεοττιά*.—*Ed.*

(*a*) 'It was grievous to me to part with him'.—O'D.
(*b*) *anís* 'from below', O'D; but this would be *anís* and would not rhyme.—*Ed.*
(*c*) "The fire doth burn her"—O'D.
(*d*) "From the Feine all increase of wealth. In the eric for a man's body, though many are his wounds, the *ness* wound is graduated".—O'D. *rohairdiged* B, 'was elevated': A, corruptly, rohainmniged.—*Ed.*

NIA .i. trenfer ('a champion'), unde nasc niad ('a champion's bracelet').

Eochaidh Cennselach was expelled from Tara, because he had not a *nasc niad* on his arm.—O'D.

NOD .i. a nota .i. singnum (*a*) .i. failsiu*gud* neich ('manifesting one') unde dicitur Notal [notable?] .i. not uaille .i. comartha uaille hé ('it is a sign of pride').

O'Clery has *nodh* .i. oirdheirc. In H. 3. 18, p. 77, col. 1, the word is *Not: not inchoisc* (gl. nota elementi) Z. 1011: W. *nód* 'token,' 'mark', *nodawl* 'marked', 'notable'.—*Ed.*

NASC ('ring') quasi nex onni as nέxo .i. imnaiscim ('from *nexo* i.e. I bind').

Now 'a tie'.—O'D. v. *Au-nasc* and *Nia* supra. *Nasc* seems by metathesis for *nacs* = Lat. *nexus*. A rare form of the cognate verb *nascaim—ar-ob-roi-nasc* ('for I have bound you' (*b*))— occurs in Z. 780. The root is NAK in Lat. *nec-tere*, which seems quite distinct from Skr. *nah* from NADH.—*Ed.*

NAMA ('enemy') non ama non amatur.

náma gen. *námat*, an *ant*-steam, is probably cognate with Goth. *niman* 'nehmen', to *nim*, stem NAM, whence Ohg. *nâma* 'privatio', 'rapina'.—*Ed.*

NATHAN .i. ordeirc ('illustrious').

nathan .i. oirdheirc, O'Clery.—O'D.

NÁTH ainm coitcend dona huilib aistib eicsib ('a general name for all poetical compositions') unde dicitur nathan quasi nath in aon ind oll*a*man ('the only poem of the ollamh').

See *Deach* and *Dairfine* supra: *nath* also occurs in Broccán's hymn, l, 94: *taithmet fiadat ferr cech nath* 'commemoration of God is better than every *nath*'.—*Ed.* Nath .i. aisde no ealadhain molta 'panegyric', O'Rody.—O'D.

NARE .i. na réib bis .i. in ruidiud tic isin gruaid 7 is dosin is nomen naire Feile imorro ainm don einech bunaid ('*Náire* 'shame' i.e. in [its] streaks [?] it is i.e. the blush comes in the cheek, and to this is the nomen *naire*. But *féile* is a name for the family honour (*c*).

naire .i. glan 'pure' O'Clery: aitire aslui *feile* is said to be 'a hostage who violates honour', *Senchas Mór*, p. 214: *feile* is from *fial* (.i. naireach, O'Reilly) = W. *gwyl* 'modest', 'bashful'. *Féile* (also with long e) is now 'hospitality', 'generosity'.—*Ed.*

NATHIR ('serpent') quasi noithir ('it is noted') .i. erdarcaigthir ar a holc ('it is conspicuous for its evil') no quasi athir .i. aith air no nader acher donaidm a herre ('sharpness on it or a sharp adder for knotting (*snaidm*) its tail' (*err*).

The MS. here is corrupt: it seems *no na derach ertonaidma herre. Nathir* gen. *nathrach* = Lat. *natrix*.—*Ed.* W. *neidr*.—O'D. A. S. *nädre*, Eng. *adder*.—*Ed.*

NAI ('a ship') a nave dicitur.

Here *v* has been lost between vowels; the gen. *naue* occurs in Adamnán's Life of Columba. The Irish word, an *i*-stem, is nearer to *nâvis* than to *ναῦς* or Skr. *nâus*.—*Ed. Naoi, Noi*, O'Clery.—O'D.

(*a*) So we find in Irish latinity *ingnis, lingnum, re congnitio* and, in the Pictish Chronicle, *stangna*.—*Ed.*
(*b*) cf. *ad-roe-tach* 'I have besought', Sanctain's hymn, 20: *for-roi-chan-sa* 'I have tanght', Z. 442.—*Ed.*
(*c*) 'Natural modesty'.—O'D.

NAISCU [leg. *naiscin?*] .i. nescu ('eel'?) .i. delidind fil .i. inne isen nescu den [.i.] en uisce hé ('there is a reversal, i.e. of that which is *én* : ***n-escu,*** i.e. bird (*én*) of water (*uisce*) is it').

Now *eascu* or *easgan*.—O'D. Manx *astan*. Note the loss of initial ***n,*** as to which see *Ness* infra, and cf. Breton *Ormandi* 'Normandy', English *adder, apron*.—***Ed.***

NENAID ('nettles') quasi non fid hi acht lus ('not wood is it but a herb') no is cendfocras uil and ('or it is a mutation that is there') .i. teine faid .i. faid in tened bis aicce ('the heat of the fire that is in it')

Neanaid .i. neantóg, O'Clery.—O'D. reduplicated, cognate with A. S. *net-ele*.—***Ed.***

NESS .i. anmanda ('an animal') .i. ni fois ('not rest' (*a*)) acht utmall ('but unquiet')

Ness (gl. mustella, mus longa) Z. 60.—***Ed.*** Now *eas, easóg*.—O'D. Manx *assag*.—***Ed.***

NEL (leg. *nél* 'a cloud') quasi vel a nomine velum ar is fial é etruinde 7 grian ('for it is a veil between us and the sun').

immon ríg úas *nélaib* ('around the King above clouds') *Féliye*, Prologue, 22. Manx *niaul*, W. *niwl* 'mist'.—***Ed.***

NEM ('heaven') .i. nemo vidit oculis.

W. and Corn. *nef*. Br. *énv*. The Old Welsh form seems in *uuc nem is nem* ('above heaven, below heaven' ?) Juvencus p. 1, line 9.—***Ed.***

NEIM ('poison') .i. hé-fim ni deog hi ('not drink is it') ar fim dicitur deogh ('for *fim* dicitur drink').

ar *neim*, ar loscud etc. Patrick's hymn. Manx *nieu*. As to *fim* v. supra p. 71.—***Ed.***

NOIN anna ('a small ring' (*b*)).

ánne (gl. anellus) Z. 282. now *f-áinne* with prosthetic *f*.—***Ed.***

NONBAR ('nine persons') a nomine novim.

Still the common word for 'nine persons'—O'D. See *nónbur dibercach*, Broccán's hymn, 65, luid Patricc iarom for muir, *nonbar* i lin, Trip. Life, 2 a. 1; and see infra s.v. *Orc treith* for another instance of the word in the dat. pl. *nonbaruib* leg. *nónbaraib, nónvaraib*.—***Ed.***

NUS ('biestings') quasi novus.

Still living. Hence *gruth nuis* 'curds of biestings'.—O'D. Manx *groo-noays*.—***Ed.***

NUA ('new') quasi nova.

W. *newydd*, Goth. *niujis*. *Novus* νέFος, Skr. *nava* are in form = the O. Ir. conjunction *neo* 'and'.—***Ed.***

NIN .i. liter ('a letter') ut dicitur dar ninu Nede.

The name for the letter *n* in the *Uraicepht*. Said to denote the *uinsen* or ashtree.—O'D. O'Davoren has *Nin* .i. letir no oghum no fren (?) oghuim. In Old-Welsh *nihn* (wrongly printed by Zeuss *nulin*) is the name for *n*.—***Ed.***

NEN .i. tonn ('a wave') ut dicitur reim nena .i. dar na tonna ('over the waves') O'Clery has *nion* .i. *tonn*.—O'D. v. supra s.v. *Ninus*.—***Ed.***

(*a*) 'slow'.—O'D. (*b*) 'riches'.—O'D.

DUODECIMA LITTERA.

OLLAMH [*Olldam* B] .i. *oll a damh* 'great his retinue', twenty-four. *Ollamh* i.e. *oll a uaim* 'great his cavern', as it is difficult to destroy a cavern that is in a cliff, *sic* it is difficult to attack the poetry and learning of the ollamh. *Ollamh* also .i. *oll eimh* i.e. great to expound i.e. he expounds and solves questions (*a*)

For 'xx. iiii'. B has *cethrar ar fichit* '24 persons'. B inserts a third etymology: *oll di em* .i. *is oll inní ditness* .i. *cethrar ar fichit* 'great is that which protects (him) i.e. 24 persons'.—*Ed.*

Ollamh [gen. *ollamhan*] signifies a chief professor of any science [cf. ollamh breitheman. O'Don. suppt.] but particularly a chief poet. It appears from a story about Mac Liag, chief poet to Brian Boroimhe, that the Ollamh had power of life and death over his 24 attendants.—O'D. He had seven times fifty stories, *Senchas Mór*, p. 44, and the *ollamh file* had to compose a quatrain extemporaneously after his appointment by a king of territories, *ibid.* p. 42.—*Ed.*

ÓI i.e. a sheep, inde dicitur *óisc* i.e. *ói sheisc*, a dry ewe, *óimelc* ('beginning of spring') i.e. *ói-melg* 'ewe-milk', i.e. that is the time that sheep's milk comes: *melg*, i.e. milk, because it is milked (*blegar*).

ói (*ui*, O'Davoren p. 124) = Lat. Umbr. *ovis*, *ŏϊς*, Skr. and Lith. *avi-s*: A.S. *eav*, Eng. *ewe*.—*Ed.* *Oisc* or *foisg* is still the common word for a young ewe before she has a lamb.—O'D. In the Highlands *óisg* is a year-old ewe.—*Ed.* *Seisc* (now *seasg*) = W. *hysp*, Bret. *hesk*, *hesp* = Lat. *siccus* for *siscus*, Zend *huska*, Skr. *çushka* for *sushka*.—*Ed.*

ÓEN ('one') quasi *un* ab eo quod est *unus*.

W. Corn. Bret. *un* from *oino*, as the classical Lat. *ūnus* from O. Lat. *oinos* (cf. Gr. *οἰνή* 'unity'), Goth. *ains* (= *ainas*), O. Slav. *inŭ* — all (like Skr. *ena* 'this') from the pronominal root I.—*Ed.* Now *aon*, in compounds *én*, e. g. *énní* 'one thing'.—O'D.

ÓENACH ('an assembly'), i.e. *úne each* 'contention [?] of horses'.

B has *aine ech*, which may be rendered either by 'delightfulness of horses' (*áine* .i. *aibnius*) or 'swiftness of horses' (*aine* .i. *luas no déine*, O'Clery). *Oinach*, or *Oenach* gen. *oenaig* n. is probably, like *oenán*, *oentaigim*, a derivative from *óen*, 'one'. Its

(*a*) 'and solve difficulties'.—O'D.

meaning in Old Irish appears from the glosses, *óinach* (gl. theatrum) Lib. Armach. 183b, *aenach* (gl. agon) Gildas No. 45, *aenachdu* (gl. agonithetas) *ibid.* to have been a solemn assembly (πανήγυρις) at which games were held.—*Ed.* *Aonach* .i. aín each .i. ait a mbí marcaigheacht go hán no go haoibhinn 'a circus of horses where there is pleasant or delightful horsemanship', O'Clery. Now means a fair, [and so apparently *infra* s. v. *Orc tréith*] but in ancient times apparently a public meeting at which horse-races and other public sports were carried on: such was Oenach Tailten in Meath, and Oenach Colmáin in Magh Life in Leinster. The modern horse-races of the Curragh of Kildare (*Cuirrech Liphi*) are a continuation of *Oenach Colmáin.*—O'D.

OETH .i. an oath (*luige*) or perjury *(a).*

O. W. *an-utonou* (gl. perjuria) with the usual change of *oi* to *u*, Goth. *áiths*, Eng. *oath*. *Luige* is = W. *llw*, Bret. *lé*. Both words occur in O'Davoren s. v. *Ardmes;* ní fortreisi *aeth* óinuir (*b*) ardmes ílmíle n-éirenn ('not stronger than an oath of one man is a surmise of (the) many thousands of Ireland') .i. ni treisi toimdin a sochaide oldass *luighe* n-aonfir ('not stronger is a conjecture of her multitudes than an oath of one man').—*Ed.* O'Clery has *aoth* .i. *mionn* 'oath'.—O'D.

OAR i.e. a voice or call.

ὄαρος (from ὀϝαρος ?) 'discourse', 'chat' is perhaps the same word. *Oar* also occurs in O'Clery's Glossary, but I have never met it elsewhere. So *blór* 'noise' (O'Dav.) seems = φλύαρος ?—*Ed.*

OECH i.e. an enemy.

This occurs spelt *Aech*, supra s. v. *Aithech*. It has possibly lost the initial p, and, if so, may be equated with A.S. *fâh* 'inimicus,' 'infestus.'—*Ed.*

ORB nomen viri, a quo *Orbraige.*

Orbh was the ancestor of the people called Orbhraighe, who were descended from Fereidhech, son of Fergus mac Roigh, king of Ulster in the first century (*c*). They were seated in and gave their name to the barony of Orrery in the co. Cork.—O'D. *Orbh*, i.e. *Orv*, is perhaps from the same root as the Skr. *arvan* 'horse'. The *raige* may be = A.S. *rige* in *sudh-rige* etc.—*Ed.*

OG ('egg') quasi *ob* id est *ovum* i.e. egg.

og (gl. ovum) Z. 1020, W. *wy*, Corn. *uy*, Bret. *ui*, *u*, *vî* are connected with A.S. *ăg*, pl. *ägru*, Ohg. *ei*, pl. *eigir* and perhaps the modern Greek *ἀυγό*. The comparisons with *óvum*, *ὠόν* seem to me very doubtful. The modern *obh*, Gael. *ubh* are probably borrowed from *ovum.*—*Ed.*

ORD ('order') i.e. ab *ordine.*

Ord .i. dliged, O'Dav. p. 109: int-*órd* so 'hic ordo', Z. 666. W. *urdd*, Bret. *urz.*—*Ed.*

OLCHUBAR [*Olcobur* B.] i.e. *'ol-accobar,* i.e. drink is a desire with him. Or *ól* nomen liquoris normannica lingua est.

So O'Clery. *Olchobhar* was the proper name of a man.—O'D. cf. *Conchobhar.* The Norse word intended is *öl.*—*Ed.*

ORNN i.e. a plundering or slaughter (*d*).

orn .i. orgain no marbhadh ('plundering or killing') O'Clery.—O'D. See above, s. v. *Ceithern.*—*Ed.*

(*a*) *éthech* 'falsehood' O'D., but cf. *éithchechaib* (gl. perjuris) Z. 1045.—*Ed.*
(*b*) MS. *aonur.*
(*c*) See Dr. Ferguson's poem *The Abdication of Fergus Mac Roy.*—*Ed.*
(*d*) *orguin* 'devastation'.—O'D.

OM ('raw') i.e. of the food, Greek was corrupted there: ὠμόν in the Greek, cruor [leg. crudum] Latine dicitur.

Manx *aw:* Skr. *âma-m*, Lat. *am-arum.—Ed.*

OPAIR ('work') i.e. *oper*, i.e. ab *operatione.*

Rather from *opera.—Ed.*: now *obair*, [Manx *obbyr*], Corn. and Bret. *ober.*—O'D.

ONG i.e. tribulation and chastisement (*a*). Inde dicitur, 'chastise thy son, O Fithal, till his tribulations follow (*b*)'. *Ong* i.e. a groan, ut est:—

Not the groan of one house henceforward (*c*):
Far from the graveyard is my broken house:
I am not a hero, but I am a poor maniac:
God has brought into little (*d*) my mind (*e*):

In H. 3. 18, p. 540, the verses are ascribed to Comgall of Benchor. ong .i. brón no foghail 'sorrow or plunder'.—O'Clery: *ong* .i. uch, *ib.* meniec m'ong .i. menicc m' uch 'frequent my sigh', *ib.*—O'D.

OROIT ['orate'] i.e. *orait* i.e. *oratio.*

B adds .i. *airnaigthi* 'a prayer'.—O.W. *araut.—Ed.* This word occurs frequently in inscriptions on very ancient tombstones at Clonmacnois and other churches.—See O'Donovan's *Ir. Grammar*, pp. 43, 228, 398.—O'D. Of the 142 Clonmacnois inscriptions, of which I have copies, *oroit* appears on seven; *orit* on one (ORIT AR CLE[MENT]) and the abbreviation *or.* on sixty-six. The form *orait* occurs in an inscription at Tempul Breccáin, Ara Mór: ORAIT AR ANMAIN SEMBLAIN 'Pray for Semblan's soul.' That *orait* was borrowed from *orate* and not *oratio* is rendered probable by an inscription, of which I have a copy: OR.e AR ANMIN AEDA '*orate* for Aed's soul'.—*Ed.*

OSLUCUD ('opening') i.e. *uas-lecud* ('up-raising') i.e. raising up the door; or *oslucud*, i.e. *ais-lécud*, i.e. letting it back.

ina *oslucud* 'for opening it' (thy house), *Senchas Mór*, 162. Manx *f-osley.—Ed.*

OCHTACH ('ridgepole'?) i.e. *óg-thech*, the house (*tech*) is more perfect (*ógui-de*) from its being thereon.

See Story of Diarmait mac Cearbhaill, H. 2. 16, p. 870.—O'D.

ÓR ('gold') quasi *aur* ab *auro.*

ór is from *aurum* as *Pól* is from *Paulus.—Ed.* W. *aur*, Corn. *eur*, Br. *aour.*—O'D.

ORC TRÉITH, i.e. nomen for a king's son, *triath* enim rex vocatur, unde dixit poeta *Oínach n-uirc tréith* 'fair of a king's son', i.e. food and precious raiment, down and quilts, ale and flesh-meat, chessmen and chessboards, horses and chariots, greyhounds and playthings besides. Aliter, *orcc*, a name for a salmon, unde dixit Lomna the Fool's head, after it had been cut off from him, i.e. "a speckled, whitebellied salmon (*orc*) that bursts with small fish under seas ..... thou hast shared a share that is not right, Coirpre (*f*")! Thus, then, this happened to him. Finn hua Baiscni

(*a*) *fochaid 7 cosc* 'disease and restraint'.—O'D. (*b*) 'until his disease is checked'.—O'D.
(*c*) 'My groan is not the groan of one house alone'.—O'D. (*d*) *i cert, cf. ceart .i. beag.*—O'Clery.
(*e*) 'It is God that drove from its rectitude my intellect'.—O'D.
(*f*) 'that swells from small fish under the waters. I speak not. I am not a country sow of a hog which yolds much mast. I say that Coirpre has made an unjust division'.—O'D.

had as his fool Lomna the Fool, i.e. an imbecile (*a*). Now Finn went forth one day on a hunting excursion, and Lomna remained at home. There was a woman of the Luigne with Finn, for in every mountain and every forest that Finn with his Fiann used to frequent there was a particular woman awaiting him in every territory [that was nearest to him still (*b*)], and they were female *brughaidhs*, and they were good to support the Fiann, for their people spread over the territories, so that no one durst (do) evil to them. Finn once came into Tethbha with his Fiann, and went on a hunting excursion. Lomna staid at home, and as he was walking without, he saw Coirpre, a champion of the Luigne, lying secretly with Finn's woman. Then the woman besought Lomna to conceal it. It was grievous to him to be concerned in betraying Finn. Then Finn came (back), and Lomna cut an ogham on a foursquare rod, and this was on it: "An alder stake in a pale of silver. Deadly nightshade ..... (*c*). A husband of a lewd woman (is) a fool (*d*) among the well-taught Fiann. There is heath on bare Ualann (*e*) of Luigne" (*f*). Finn then understood the story, and he became disgusted with the woman. The woman also knew that it was from Lomna he knew it, and she sent a messenger to Coirpre that he might come to kill the fool. So Coirpre came and cut off his head and carried it with him. Finn returned to the hunting-booth in the evening, and saw the body without a head. "Here is a body without a head"! says Finn. "Let us find out", said the Fiann, "whose it is". Finn then put his thumb into his mouth, and he spoke through *teinm læghdha* and said *Ni conruba* (*g*) etc. "This is Lomna's body", said Finn. "Enemies have taken his head from him". They slip the hounds and put them on the track (*h*). Finn goes upon the track of the soldiers, and found Coirpre in an empty house cooking fish upon a stone (*i*), and Lomna's head was on a spike by the fire. The first set that was cooked on the stone Coirpre divided among his thrice nine persons, and he did not put a morsel thereof into the mouth of the head (*j*). This was prohibited (*k*) to the Fiann, and then said [Lomna's head to them:] 'A speckled white-bellied *orc*, i.e. a salmon from a small fish; this is its origin etc'. The second set, then, Coirpre divided iterum priori modo, and the head said iterum: "Thou hast shared

(*a*) *Midlach*. But O'D supra translates *midlach* by 'effeminate person,' 'a coward'.—*Ed.*
(*b*) ba nessam do beos. B.
(*c*) "White lilyroot in brooklime for eating."—O'D
(*d*) 'coward.'—O'D.
(*e*) 'on the very top of Ualann.'—O'D.
(*f*) druth B, A *mendose* druad.—*Ed.*
(*g*) This passage (of which O'D's version is mere guesswork) is, I fear, hopelessly corrupt. The reading in B varies greatly from that of A. It is thus:—Ni conruba doine ni conarlaig ni cotopaig náis ni cu derg raigi ni conruba torc ni confornæ ni contorgræ ni curarbairt a lighe lomnæ.—O'D's version is 'our men have not killed him. It is not a secret to the Luigne what has happened him', and he said again, 'a boar has not killed him, he has not eaten him; he has not carried him to his lair.—Lomna'.
(*h*) 'Let slip the hounds and follow (*toiscelad*) upon the track.'—O'D. B's reading seems better: Ticsat dona conuib 7 doscleicit for [in] slicht.—*Ed.*
(*i*) *indeoin* A, *indiuin* B. 'a spit'.—O'D. *sed qu. Indeoin* is said to be 'the supporting stone of a mill', Senchas Mór, pp. 124, 140.—*Ed.*
(*j*) B reads: in cetlucht din rolaad don indiuin ranntæ corpri dia trib nonbaruib 7 ni thardad dant mir ('a toothbit') imbeolu in chind olsoduin.—*Ed.*
(*k*) lit. 'a prohibition' (*ges* A, *geis* B).—*Ed.* 'It was an insult to the soldiers.'—O'D.

a share at the second redivision (*a*), a share ..... bit of a paunch (*mir metail*). There will be a *fuatne* [?] of the Fiann with you, Luigne". "Put out the head," says Coirpre, "though it is an evil word for us". *Dixit* the head from outside *Romechutar etc.* (*b*).

B adds: Lasin dodechaid Finn cucu conid romarb 'with that Finn came to them, and slew him' scil. Coirpre.—*Ed.* The Finn ua Baiscni here mentioned is the 'Fingal' of Macpherson's Ossian and the Finn mac Cumhaill of the Irish. He was son-in-law of the Irish monarch Cormac mac Airt. His name still lives in the legends and poems of the people of Ireland and the Highlands of Scotland; but he was a native of Ireland, and was killed in his old age at Áth-Brea on the Boyne, A.D. 284, by a fisherman who wished to render his name notorious by killing so great a warrior.—O'D. *Orc* .i. muc 'a pig', O'Davoren, has probably lost an initial p and is = Lat. *porcus.—Ed.*

Additional Articles from B.

Ócc quasi ác, i.e. juvenes his in acciue.

The Latin is corrupt: *ócc* 'young', 'a youth', 'a warrior' is = W. *iouenc*, Z. 60. 779, now *ieuanc*, Corn. *youonc*, *yowynk*, *yonk*, Br. *iaouank*, and is = Lat. adj. *juvencus*, Goth. *jugga* 'young'. The diminutival ending *-ócc*, now *-óg*, Siegfried regarded as originally identical with this adjective.—*Ed.*

Odar quasi fodar .i. dath foalda ('dull mottled [?] colour').

odhar is still a living word for pale or blue-faced.—O'D. It occurs, spelt *odur*, in *Senchas Mór*, p. 26. étach *odar* ib. 234.—*Ed.*

Oe .i. foe bit ('under it are they').

O'D has .i. *foebit* 'they [scil. sheep] bleat'. But some one has written in the margin *oe* .i. *dligheadh* ('a law') 'people be (*bit*) under it' (*foe*), which seems preferable.—In his Suppt. to O'Reilly O'D has *oe* 'science'.—*Ed.*

Oge ('virginity') .i. comlainius cen truaill*ned* a corp ('perfection, without corruption in body').

im-p' *óge* fa lánamnas, Z. 486.—*oighe* .i. *comlaine*, O'Clery, from *óg.—Ed.*

Ó .i. cluas ('ear').

ó with the regular loss of s between vowels, is = Lat. *auris* for *ausis* (cf. *aus-culto*) Goth. *auso*, A. S. *eáre* v. *Ao* supra p. 16.—*Ed.*

Olo ('oil') ab óleo.

Now *ola*.—O'D. O. Ir. *ola* in *ola-chrann* (gl. oliva) Z. 66 (= Corn. *oleu-bren*), *ola-chaill* (gl. olivetum) Z. 198. O.W. *aleu linn* (gl. olivum) Juvencus, 85, *oleu* Z. 1090, M. Bret. *oleau* (gl. crisma), Corn. *oleu*, Goth. *aleu.—Ed.*

Oland ('wool') .i. uile findfad ('all hairs').

W. *gwlan*, Lat. *lana*.—O'D. *Olann*, *gwlan*, *lana*, λάχνη seem to descend from VLAGHNA.—*Ed.*

(a) rorandais raind fond naile nathraind.—B. O'D.'s version of this is chiefly guess-work: "Thou hast divided a division that would admit of redividing. A different division would be made by a just judge. It is certain I would like a bit to eat. It will be cause of reprisal to the Fiann against the Luigne".

(b) B has here Romechtar cleith curi rith rurtech aga catha cet amba meschaid be cumma lib mo agea be dimda bid me ag tein doalaasfaid luigne la find O'D's version is: 'A chief runs with his battlespear at their first commingling. It is in many shapeless pieces ye shall be. It is in joints ye shall be. Great shall be the fires by which Luigne will be lighted by Finn now'.

OMNA ('an oak') .i. fuamna ['it sounds'] .i. mor fuaim gaithe fria ('great (the) sound of wind against it').

O. Ir. *omne*: con-rici hucht noin-*omne* 'till it reaches Nine Oaks' Hill, Lib. Armach. 17*a*. 1.—*Ed.* Hence Portumna (*Port omna*) on the Shannon, and Omna Renna on the boundary between Cremorne and Farney in the Co. Monaghan.—O'D. *Omna* .i. dair 'oak': *omnadha* .i. dairghe 'oaks', O'Clery.—*Ed.*

OMTHANN .i. tind he frisin omh ('stiff is it against the raw').

Qy. meaning.—O'D. 'tan', perhaps, or a tree whose bark is used for tanning: Bret. *tann* 'chêne', Corn. glas-*tanen* (gl. quercus vel ilex). *Omthund* .i. teind é frisin n-om, H. 3.18,p.77, col. 2.—*Ed.*

ONNA .i. baeth ('foolish').

ONMIT ('an oaf') .i. muit onna .i. amlabar 7 baeth ('dumb and foolish').

nom. pl. *oinmiti*, Senchas Mór, p. 72. Manx *ommad*, W. *ynfyd*.—*Ed.*

ORD .i. ard ('high') .i. calma ('brave'), unde dicitur ordlach.

Quaere meaning of *ord* and *ordlach*. Read *ord-laech* 'a brave hero'?—*Ed.*

OSCUR .i. cur dar eis aband ('sending over a fall of a river') .i. leim ('a jump').

O'D conjectures 'the leap of a salmon'.—*Ed.*

OSSAR .i. fer issoo ('a man that is younger').

Osar .i. an tí as óige 'he who is younger', O'Clery: aracae *osar* sinnser 'if he who is younger goes before him who is older', O'Davoren, p. 52, s.v. *Aracae*.—This word has probably lost initial p, and is identical with the Lat. *posterus*.—*Ed.*

OTRACH ('dung') .i. a tractu.

gl. fimus, *Ir. Glosses*, No. 482: im coin forambi *ottrach*, *Senchas Mór*, pp. 126,144.

OTAN .i. uait rugad a fhot ('from thee was taken its sod').

O'D conjectures 'land stripped of its *scraws* or grassy surface'.

OTHRAS ('sick-maintenance') .i. fothoir uais .i. a thoir fo uaissle ('under noble (*uais*) support (*toir*) i.e. his support according to nobility').

O'D translates *othras* by 'wages'. But see *Senchas Mór*, pp. 122 and 130, where '*imm a dfoirichin*' should be *im madfoirithin*. It would seem that when one man hurt another he was bound to provide the latter until his recovery with *othras*, i.e. a substitute, an attendant, food and a leech. The translation of this and the last preceding article are from a version which O'D made of a glossary in H. 3. 18. See also *folach n-othrusa*, O'D's Suppt.—*Ed.*

OSNAD ('a groan') .i. on snuad ('from the ...') .i. snim ('distress').

OIN ('a loan') .i. o inde tic do nech ('from increase that comes to any one').

is fiach forcraid fomalta for oin, 'there is a fine for excessive wear of a loan' (*a*) *Senchas Mór*, 168.—*Ed.* *oin* .i. *iasacht*, O'Clery.—O'D.

OIFREND ('offering') onni is offerendo ('from *offerendo*') .i. idbairt cuirp crist ('offering of Christ's body').

indentar *oiffrenn* cach dia, *Senchas Mór*, p. 126. W. *offrwm*, Bret. *oféren*.—*Ed.*

ONGAD ('anointing') .i. ab unguento (*b*).

A living word for 'anointing' 'ointment'.—O'D. applied to extreme unction, O'D's Suppt. From the same root as *unguo*, Skr. añj.—*Ed.*

(*a*) See Story, *Bailments*, § 232.—*Ed.* (*b*) ms. ungerito.—*Ed.*

TERTIA DECIMA LITTERA.

PATRAIC a patricio. Patricius i.e. pater civium. Aliter patricius hic qui ad latus regis residet.

Anciently seldom or never used without the prefix *Gilla* or *Mael*.—O'D.

PELL .i. a *pelle* [.i. ón croicend B].

O.W. *pell* in *guopell* (gl. ultia 'housings'.)—*Ed.*

PENNAIT a *poenitentia:* or *penn-ait* i.e. *pian-ait* ('pain-place') i.e. a place where pain is inflicted.

ip*pennit* ocus aithrigi, Z. 1008. W. *penyt* Z. 961.—*Ed.*

PEC(C)AD a *peccato.*

W. *pechawd*, Corn. *peghes*, Br. *pechet*.—O'D. Manx *peccah*.—*Ed.*

PATU ('a hare') i.e. *poi-tó* i.e. *poi* 'foot', and silently (*tó*) the hare puts its foot down, for not less is the hair on the sole than is on it above.

pata .i. *miol moighe no geirrfhiadh*.—O'Clery. Still applied to a leveret in the S. of Ireland.—O'D. pattu .i. poí-thó .i. is: tó a bois .i. ar etruime a reatha, H. 3.18, p. 637, col. 3: *patnide* (gl. leporinus) Z. 77.—Cormac's explanation reminds one of δασύπους and *poi* 'foot' of the Lith. *kója*.—*Ed.*

PROPOST i.e. *prepost* i.e. *prepositus* [.i. nech remsuidigthe B].

PORT a *portu.*

B has *a porta* .i. *on port*.—*Ed.* Still in use in the sense of *portus* a port or harbour. Also means a fort and a bank, in both which meanings it enters largely into topographical names. Also means a tune.—O'D. adopart Crimthann in *port*-sin du Patricc, Lib. Arm. 18.b.1. W. *porth* also is a port (*portus*), a gateway (*porta*) and a ferrying place.—*Ed.*

PAIRCHE ('parish') a *parochia.*

In mod. Ir. *fairche*.—*Ed.*

PARN i.e. nomen for a whale [?] of (the) sea. Now not every syllable attains a meaning (*a*), let no one therefore wonder though he knows not whence *bloach* ('whale') applies to the *parn*, et alia similia.

(*a*) 'It is not every two kinds that are similarly named'.—O'D.

So O'Clery: *Parn* .i. miol mór bhios isin bfairge. *Bloach* .i. miol mór no bleidh mhiol mara.—O'D. Probably, like M. Br. *balen*, borrowed from *balaena*.—*Ed.*

PUINGCNE i.e. that is a scruple (*screpull*) of the notched beam, i.e. the scruple of the Gael .i. *opuingc* [*oiffing* B].

The *screpall* of the Irish was the denier of the Middle Ages. It contained three *pinginns* and weighed 24 grains [of wheat]. Another name for the *screpall* was *faing* no *fang* .i. *sgreaball*: *do bheireadh a fhaing ndearg-óir don easpug* 'he used to give his *screpall* of red gold to the bishop'.—O'Clery.—O'D. *Puing-cne* is either derived from *ponc* infra p. 140 'punctum' or is a diminutive (*a*) of *punn* or *pung* borrowed from *pondus*. As to the change of *nd* to *ng* cf. *scing* 'pellis' in *sgingidóir* (gl. pellicarius) from *scind* = O.N. *skinn* (W. *cen*) and the pronunciation in Ossory and E. Munster of *nn* slender [Middle Ir. *nd*] as *ng* (e. g. *binn, tinn, bainne*) O'Don. Gr. 34. So in Niederdeutsch *ng* is often for *nd* (Kuhn's Zeitschrift, VII. 64 (*b*), and I have long regarded the English participial *ing* as arising from A.S. *ende*, not *ung*, and as thus further illustrating this phenomenon. The intermediate form, as Tobler has lately pointed out (Kuhn's Zeitschrift XVI. 258), is *inde*.—*Ed.*

PINGINN [*Puingind* 'penny' B] a *sellann* (attached) to it, i.e. a *sellann cernae* i.e. an *offaing*.

In O'D's suppt. s. v. *Pinginn* is quoted a passage which means 'eight grains of wheat are equal to the *pinginn* of silver' (comtrom na pinginne airgid).—*Ed.* *Sellann* the name of a measure, i.e. of honey, four times the full of an egg (4 inches round and 5 long) is one *cerna*: eight times the full of that *cerna* is a *sellann*.—O'D.

PÁIN i.e. bread, a *pane*: inde est in the *Gaire Echach maic Luchta*, i.e. Mo tri findne fomgellsat im ailt echach ailchetail gaire de loilig find forscing scailter co dipil promthair pain ('bread is proved') la pugin puincern lasiail cennach cermnas coimmilg coich bo bithbi cotammuic midligen goss geisen cen os meised conach inna betha baa.

The *Gaire Echach* was evidently a law respecting the herding and valuation of cattle enacted by Eochaid, King of N. Munster in the first century.—O'D. O'D's version of this passage (here printed from B) is sad nonsense:—'My three whites (cows) which grazed around the house of Eochaid, the reproachful speaker, the price of a white milch cow in a shed, which has calved, is equal to two horses. Bread is proved by the *pugin* of a *puincern* by him who wishes not for falsehood. The full milk of five healthy cows is allowed for him who is pale from sores, groaning, though it may be believed that it is not living he shall be'. Quis Oedipus haec interpretetur? See some of the words in the passage glossed by MacFirbis supra p. 37 s. v. Cermnas.—*Ed.*

PUINCERN, then, a dish for measuring *sellae* [?] and a beam for weighing cattle, i.e. the notched beam.

PÍSSIRE i.e. *piss-aire* a broad-headed beam which is weighing one *pinginn* of weight, i.e. the weight of seven grains of pure wheat, *and the* [*proper*] *fulness of the grain is to be observed that it is not swollen by water or shrunk by hardness* (*c*). *Píss*, then, the name of the beam or the trunk. *Píss* also is a name for a *pínginn*, one *pínginn* then is the burden of that beam.

O'D conjectures *pissire* to be an ouncel or steel-yard.—*Ed.*

(*a*) cf. *ailcne* from *ail* supra s. v. *Diancecht*, *rincne* from *rind*, etc.—*Ed.*
(*b*) Tobler, Zeits. XVI 261 cites Swiss *kung*, *ching*, *unger* for *hund*, *kind*, *under* (*unter*).—*Ed.*
(*c*) The passage italicized seems guess-work.—*Ed.*

PENN ('a pen') a penna.

Middle Ir. *pend* (gl. penna) H. 2. 13.—*Ed.*

PAIRT a parte.

Still in use, but the pure Irish word is *cuid*.—O'D. in O. Ir. *cuit*. The Irish word cognate with, and not borrowed from, *pars* is *cert*, which we find in composition with *des* and *tuaith* (*des-cert, tuais-cert*).—*Ed.*

PERTIC i.e. a *pertica* i.e. a pole (*forrach*) for measuring land.

W. *perc* from **perthc*, Eng. *perch*.—*Ed.* *Forrach* is explained by O'Clery 'slat tomhais tíre no fearainn' ('a rod for measuring a country or land').—O'D.

PÓC ('a kiss') i.e. *pác* quasi *pax* i.e. a *pace*, for the kiss is a sign of peace.

dia domnaigh tabhair dí *póig* 'on the Lord's day give two kisses', O'D.'s Suppt. Manx *paag*. It is *bóc* in Zeuss 28, which seems cognate with Lat. *bucca*.—*Ed.*

PROIND ('dinner') a prandio.

iar tomailt na prainne 'after eating the dinner' Lib. Hymn. ed. Todd, p. 151. Hence *praintech* 'refectory' in the Lib. Arm. 18*b*. 1. W. *prain, preinio*.—*Ed.*

PRÚLL ['greatly'] i.e. great increase and augmentation, ut dixit a daughter of Ua Dulsaine, the poetess (*a*), to Senchan Torpest *Imomloiscit mo dé n-ó prúll* 'my two ears burn me greatly(*b*)'. A student of Senchán's people replied i.e. "*In cerd mac hui Dulsaine O liaig do tharrsaige túll*" "(It is for) the poet, son of Ua Dulsaine, from Liac of Tursaige túll". Now this happened to Senchán thus. He arranged to go to Mann, i.e. at a time of pleasure to make a visit there, and fifty poets were his retinue, besides students. There never was before upon any other poet such a dress as Senchán had upon him, besides his sage's gown; and what was best of the garments of the men of the princes (*c*) of the Gael this the other poets about him wore (*d*). When they had put to sea and set their stern (*e*) to land, an ill-visaged youth called after them from the land: "Let me (go) with you" says he. They all looked at him. They did not like his face nor to let him (go) with them, for he was not a bird fit for their flock because of his hideous aspect. For when he placed his finger on his forehead, streams of putrid matter would issue backwards through his ears [on] his back. Two crosses (cross-streams) over his crown. Like a dropping distillation of his brain ..... of his head and his skull (*f*). But they ceased not flowing with stench. Rounder than a blackbird's egg were his two eyes: swifter than a millstone his glance: black as death his face: rounder than a lifting-crane his two cheeks: longer than a smith's anvilsnout [?]

(*a*) lit. 'the female half-artist' (*lathcerd*).—*Ed.* (*b*) 'For whom burn my two great ears' ?—O'D.

(*c*) B inserts *flatha*.

(*d*) 'And the dresses which the rest of the poets had upon them were the grandest among the Gaedhil men'.—O'D.

(*e*) B has: *a luí 'no urland* 'their rudders (W. *llystau*) or ends'—O'Clery explains *luí* by *geg* 'branch' but it may well have meant a rudder, as *ramh* 'oar' (= W. *rhaw* 'shovel') = Lat. *rāmus*.—*Ed.*

(*f*) O'D guesses: 'Like the flowing out of his brain was what passed through washing wholly his head and skull'. With this description in the text compare that of the 'Ifrit in the story of *Hasan of El-Basrah*, Lane's *Thousand and one Nights*, (London, 1859) III. 465.—*Ed.*

his nose: like the blowing of bellows [?] smelting ore the drawing and expiration of his breath: sledge-hammers would not strike off a glowing mass what his lips struck forth of fire: swifter, he, than a swallow or a hare on a plain: yellower than gold the points of his teeth: greener than holly their butt: two shins bare-slender, full-speckled under him: two heels spiky, yellow, black-spotted: his shin like a distaff: his thigh like an axe-handle (*a*): his buttock like a half-cheese: his belly like a sack: his neck like a crane's neck: the size of a soldier's *muilchinn* was his head: lengthier than pitchforks his arms: bigger than bondsmen's fists his fists. If the mottled rag that was round him were taken off, it would not be hard for it to go on a journey alone, unless a stone were put upon it (*b*).

Then he shouted with a great shout, and said to Senchán "We should be more profitable to thee (*c*)", says he, "than the poets, or that proud, foolish (*d*), very mighty set (*e*) that is with you".

"Sit thou down (*f*)", says Senchán, "come thou behind the helm into the boat." "We shall try it" says he. He goes on the rudder into the boat (*g*) and quicker than a cat after a mouse (*h*), or a griffin to its nest, or a hawk from a cliff was the rush that he made till he was in the boat; and the boat was nearly sunk (*i*), because they pressed [?] before him on the one side: he had the other side to himself; and they said from one mouth: "A monster hath appeared [?] to thee, Senchán! and it will be thy only [living] company, provided we reach land". Thence was he named Senchán Torpeist, i.e. Senchán to whom a monster appeared.

They afterwards reach Mann and leave their fleet on land. As they were on the strand, they saw the old woman (*sentuinne*) grey-haired, feeble, on the rock. *Sentuinne* i.e. an old woman, ut poeta dixit:

An old woman and old priest (*j*),
A grave-broom (*k*) is their withered beard,
Provided they do not serve (*l*) God's Son,
And do not give (*m*) their first fruits (*n*).

Thus was the old woman on the strand, cutting sea-weed (*o*) and other sea-produce. Signs of rank (were) her feet and hands, but there was not goodly raiment on her. She had the ghastliness [?] of famine. A pity was this, for she was the poetess, daughter of Ua Dulsaine of Muscraige

(*a*) *mar samthaig* 'like a spear-handle.'—O'D.
(*b*) B adds needlessly: *ar imat a mil* 'because of the abundance of its lice.'—*Ed.*
(*c*) *biam torbachu deit* 'It would be more becoming in thee (to let me accompany thee').—O'D.
(*d*) *forbaeth* 'haughty'.—O'D.
(*e*) *re* 'train' O'D. But it is the W. *rhai* 'some', Corn. *re*, Br. *ar re* 'ceux celles.'—*Ed.*
(*f*) *Indester* (*insetar* B) *lat* 'Be silent' said Senchan, 'after which thou mayest come'—O'D. Rather 'let it be set down apud te: cf. *indessid* (gl. insederat) Z. 451, or, perhaps, 'let it be told (*indiustur*. Senchas Mór, p. 20) apud te.'—*Ed.*
(*g*) 'We shall test him,' said he, 'let him come upon the steer.' He went into the curragh.'—O'D.
(*h*) 'a mouse before a cat'—O'D.
(*i*) lit. 'it was little, then, that the boat was not sunk'.—*Ed.*
(*j*) *sen-bachlach* v. supra, s. v. *Munnu*.
(*k*) *ropaes rophuis* (*raṁus* A) .i. *scuap* [W. *ysgub*] *adnacail* B.
(*l*) *fognat* B.
(*m*) *ni-thabrat* B.
(*n*) *Aprimleis* .i. *a primite* B, *a primgein* A. O'D.'s version of the third and fourth lines is: "But the Son of God does not call them and He claims not their first-born".
(*o*) *femnach* W. *gwymon*.—*Ed.*

Liac Thuill (*a*) in the country of Hy-Fidhgenti, who had gone on a circuit of Ireland and Scotland till all her people had died. Then the artist, her brother, son of Ua Dulsaine, was seeking her throughout Ireland, but found her not.

So when the old woman saw the poets, she asked them who they were. Said a certain one of them "Good are those thou askest (*b*). This is Senchán, Poet of Ireland". "Wilt thou be humble, O Senchán"? says she, "art thou willing to give me an answer?" "Thou shalt have (one) indeed", says Senchán (*c*). [Then said the woman:—]

"I am not acquainted with ..... tribulation,
Although the seaweed (is) blistered, soft" (*d*).

"What is its (corresponding) half-quatrain"? [said she]. Then Senchán was silent [?] and all the poets. But then the aforesaid youth sprang before Senchán, *et dixit* "O hag, thou shalt not approach Senchán. It is not meet for thee; but address *me*, for none other of this family shall address thee". "Question, then", said the poetess, "what is the [other] half-quatrain"? "Not difficult", says he:—

"From the surface of the great rock of Mann
Much salt hath been made here".

"And this half-quatrain also" [said she], "what is its (other) half [O Senchán"?].

..... (*e*)
My two ears burn me greatly" (*prúll*).

"Senchán shall not answer thee even yet", replied the youth. "Question, then, what is it according to *thee*"? says she. "Not difficult", says he:—

The artist, son of Hua Dulsaine,
From Liac of Tursaige Thúill".

"Verily", said Senchán, "thou art the daughter of Ua Dulsaine, the poetess for whom there is searching throughout Ireland and Scotland". "I am, in sooth" said she. Then she is taken by Senchán, and noble raiment is put upon her, and she came with Senchán to Ireland.

When they came to Ireland they saw the aforesaid youth before them; and he was a young hero kingly, radiant; a long eye in his head: his hair golden-yellow: fairer than the men of the world was he, both in form and dress. Then he goes sunwise round Senchán and his people, *et nusquam apparuit ex illo tempore: dubium itaque non est quod ille poematis erat spiritus, etc.*

(*a*) A tribe seated in the S. W. of the present county of Limerick.—O'D.
(*b*) I read *maith ind re immindcomairc*. B has *math ire immid comairc*. O'D translates 'good is he to be inquired after'.—*Ed.*
(*c*) "Wilt thou submit, O Senchán," says she, "to my convers[at]ion?" "I will, says S."—O'D.
(*d*) 'I am not acquainted with rest or happiness, but am with blistered soft seaweed.'—O'D.
(*e*) A line is lost. It probably meant something like "who is thinking of me?"—*Ed.*

Senchán Torpeist was chief poet of Ireland when Guaire Aidne was king of Connaught A. D. 649—662. The spirit of poetry is represented as ill-visaged at first, because of the difficulty of the art to a beginner. [As to the challenges to give the corresponding couplet] it was believed among the ancient Irish that a true poet could supply the second line [half?] of any quatrain if he heard the first repeated. In a ms. in the Bodleian, Laud 615, p. 134, there is a short account of a poetical contention between St. Columbkille and the Devil. The latter attempted to puzzle the former by repeating the first lines of several *ranns* and demanding of the saint to supply the second. In this the saint succeeded in every instance; but, in his turn, he defeated his antagonist, who could not supply the required second lines of some moral poems, and thus was detected to be the arch-enemy of mankind.—O'D.

As to walking *dextrorsum* [dakshinam kar], see Toland's *Celtic Religion*, p. 143, and Martin's *Description of the Western Islands of Scotland*, p. 20.—O'D. In the Hills here at Simla the men walk sunwise round their *gurus* either thrice or seven times. As to the challenge to complete quatrains, compare the Arabic *ijázat*: "*Verse-completing* was in all times a favourite intellectual exercise of the Arabs, whose powers of improvisation were marvellous. It is when two poets contend by one reciting a verse which the other must follow with another in the same metre and rhyme, and with a continuous sense; the former then has to give a third and so on, till it is shown which has the greater imagination and promptitude. Sometimes one uttered half a verse which the other had to complete. Imr al Qays was accustomed to challenge those who claimed the reputation of poets to compete with him. Once he challenged Tow'am the Yeshkeri, and said to him, "If thou be a poet, complete the verses which I shall utter," and he began "Dost thou see the flash gleaming in the night?" Tow'am continued, "Like a Mage's fire it blazes a blaze". Imr al Qays: "I was wakeful to observe while slept Abû Shorayh". Tow'am: "As oft as I said 'it now ceases' it flashed abroad". Imr al Qays: "Its sound was as a murmur in a place unseen". Tow'am: "Like the she-camels lowing wildly when they meet the herd." The poem is given in the Dîwân of Imr al Qays, p. 41, Arab. Text. When the poet found that he had an equal he bound himself by an oath never again to contend in poetry". Chenery's *Assemblies of Al Harîri*: Vol I. pp. 484-5.—*Ed.*

Additional Articles from B.

PUTTE a puteo .i. cuthe ('a pit') ut dicitur pit ('cunnus') a puteo .i. brenaim ('I stink') inde dicitur putar .i. brenta ('stench') inde dicitur putidus .i. sindach ('a fox').

putar, borrowed from *putor* as *sdupar*, O'Don. Gram. p. 453, from *stupor*.—*Ed.*

PUTTRALL ('hair') .i. fait-trall (*a*) .i. faitbed do traillib hi ('a covering for thralls is it'): no petar sill .i. ara sill*ed* for petar apst*al* ('for its flowing on Peter the Apostle').

O'Clery glosses *puttrall* by *gruag* 'hair' (*b*), and O'D's translation is right, save that *faitbed* means 'laughter' and not 'covering' and that *silled* (W. *syllu*, M. Bret. *sellet*), means 'looking' and not 'flowing'.—*Ed.*

PAIT quasi fu-áit .i. ait fuail ('a place of urine') 7 dichn*ed* de*i*ridh fuil and ('and an apocope [scil. of the *l* in *fual*] is there').

pata .i. *soidheach* O'Clery. Qy. a pot de chambre.—O'D.

(*a*) MS. *faitratall*.—*Ed.* (*b*) He also gives an instance: *adchonnarc triar go* bputtrallaibh *dubha* ('I saw three persons with black locks') .i. *go ngruagaibh dubha*.—*Ed.*

PÚR ('a privy'?) quasi purus ar a deirride in tighe hisin ('for that is the secrecy of the house'.)

Perhaps the Norm. *bur* 'a dwelling', cf. W. *ty bach*—O. Fr. *buron* 'a hut'.—*Ed.*

PURGATOIR ('purgatory') quasi [leg. quia] purgat peccatum.

Bret. *purgator.*—*Ed.*

PUNDAND ('a sheaf of corn') quasi bun ind .i. bun aicci 7 inn í fein ('a base with it and a top in itself') no ben de ind ['cut from end'] .i. a abarr benar de ('its top is cut from it').

punnann (gl. gelima), *Ir. Glosses* No. 45. Manx *bunney.*—*Ed.* cf. Eng. *bundle.*—O'D.

PELLEC ('basket made of untanned hide') .i. bél ecc .i. ec ina bel ('a notch in its mouth') no pellet .i. pell set .i. seta pellis impi ('about it') .i. a croicend ('its skin').

gl. sportula *Ir. Glosses* No. 136.—*Ed. tri pellce gacha tighe .i. pelliuc deachmhuidhe* ['a pellec of tithe'] 7 *pelleac mireann* [of portions?] 7 *pelliuc tuirtinn ciricc*, cited by Mac Firbis in his genealogical work.—O'D.

PEIST quasi pestis .i. teidm ('a pestilence').

Constantly employed in the lives of Irish saints in the sense of *bestia*, by which is meant *bellua*, dragon, serpent or monster.—O'D. It is the O. Ir. *béist*, supra, p. 17, which, like W. *bwyst*, is borrowed from *béstia.*—*Ed.*

PISTOLL ('a pistol') .i. bís toll .i. toll bis and ('a hole that is there') no toll imbi sé ('or a hole in which it is').

This and the last preceding word show how recently these "additional articles" were joined to the words contained in A and the other vellum copies. In the Highlands *piostal* also means 'a pestle' (Lat. *pistillus*) and the W. *pestyll* is 'a spout' and 'a cataract'.—*Ed.*

PUTRAIC .i. poit ricc .i. potus regis bis inte ('that is in it').

puitric .i. *buidél* ('a bottle') O'Clery.—O'D. Possibly a loan from some barbarous derivative from *botrus.*—*Ed.*

PARTCHUINE ('harlot') .i. partem canis habens [ms. hns.] vel apart [leg. a parte] gontar hí ('she is wounded') vel a partu communi.

PULLA quasi bulla a verbo bullio .i. bolgaigim ('I bubble').

Obscure. *Pullo* in H. 3.18. p. 77. col. 3. cf. *Pullae* monilia, Du Cange, or *Pulla*, ib.—*Ed.*

PONC ('a point') a puncto latine.

W. *pwnc.*—O'D.

PLAE .i. ainm inaid reid ('name of a level place') a platea .i. on faithche ('from the green').

pla .i. *bla* .i. *faithche* ('a green'), O'Clery.—O'D.

PLUTAD .i. brisiud ('breaking') a plutone .i. pluton gaba iffirnn ('Pluto, Smith of Hell'.)

plutadh .i. *briseadh*, O'Clery.—O'D. Probably for **pultad*, cognate with Lat. *pulso* from **pulto* (as *celsus* from *celtus* = Κελτος, Glück). The Manx *polt* 'a blow', 'knock' is perhaps connected.—*Ed.*

POLL ('a pool') quasi toll ('a hole') 7 cendfochrass tossaigh uil ann ('and a mutation of the initial is there').

Manx *powll*, W. *pwll*, Br. *poull*, Corn. *pol*, Ohg. *pful*, Nhg. *pfuhl*.—*Ed.*

PENNING ('a silver penny') quasi panung .i. pars in uncia (*a*) no bend ing .i. an ingnais a bend bíss .i. cruind (*b*) ('in want of its points it is, i.e. (it is) round').

Mhg. *pfenninc* now *pfenig*. Manx *ping* is perhaps shortened from *pinginn* supra p. 131.—*Ed.*

POL ('Paul') quasi [paul .i. a] paulo [latine].

galar Póil (gl. epelinnsia i.e. epilepsia) O'Dav. p. 119.—*Ed.*

(*a*) MS. uncio.—*Ed.* (*b*) MS. crainḍ.—*Ed.*

QUARTA DECIMA LITTERA.

RECHTAIRE ('a steward') .i.e. rector airge ('of herds').

O'D prefers the reading *a rectore a rege*. *Rectire* (gl. praepositus gentis), *ónd rectairiu* (gl. a villico) Z. 743, *reachtaire* .i. rí no breitheamh 'a king or judge' O'Clery.—*Ed.* In modern times the word is degraded to mean a farmer or dairyman. Evidently derived from *recht* 'lex'.—O'D.

Ross .i.e. three things it means (*a*) i.e. *ross* 'wood', *ross* 'flaxseed', and *ross* of the water ('duckmeat') A different cause for each. *Ross* 'wood', first, *ross-oss* ('a land of deer') : *ross* 'flaxseed', then, *ro-fhás* 'great growth' : *ross* of water, then, *rofhoss* ('great rest') for it never is save on stagnant water.

In the S. of Ireland *ross* or *ras* is still used, particularly in topographical names [cf. Brocán Ruis Tuirc 'B. of Ros Tuirc' Félire, Sept. 17] to denote a wood, *rassan* a copse or underwood: in the N. *ross* means a point extending into the sea or into a lake. *Ros* 'flaxseed' is still in common use [Manx *rass* 'seed']. *Ros* which grows on stagnant water is commonly called *ros lachan* 'duckmeat'.—O'D.

REIM [*Remm* B], nomen for a buffoon, because of every distortion which he brings on his face towards every one.

RINNTAID, nomen for a man of satire, who wounds or cuts [?] each face.

Rionnaidh .i. *ainm dfior áorachais rionnas no dheargas gach aghaidh* ('a name for a satirist who wounds or reddens each face'), O'Clery.—O'D.

RÓT ('a road') .i. *ro-ut* i.e. *ro-shét* ('a great path') i.e. greater than a *sét*, i.e. semita unius animalis. Now there are many names for ways: *sét*, *rót*, *ramut*, *slige*, *lámrotae*, *tuagrotae*, *bothar*. *Sét*, first, ut praediximus. *Rout* ..... (*b*) it was made for the horses of a mansion for itself [?]. *Ramut* .i. greater than a *rót* i.e. an area which is in front of the forts of kings. Every neighbour whose land reaches it (*c*) is bound to cleanse it. *Slige* ['high-road'] then, for the passing of chariots by each other was it made, for the meeting of two chariots (*d*) i.e. a king's chariot and a bishop's chariot, so that each of them may go by the other. *Lámrota* ('a bye-road') i.e. between two *slighidh*; a *sligh* to the north of a

(*a*) 'so called'.—O'D. (*b*) 'there is room for a chariot and one horse upon it'.—O'D.
(*c*) 'every neighbour in the territory who comes to it (who frequents it)'.—O'D.
(*d*) 'two chariots pass by each other upon it, that is, it was made for the meeting of two chariots'.—O'D.

mansion and another to the south. For advantage and convenience [?] it was made. *Tuagrotæ* i.e. a husbandman buys a way to get to a ..... or a mountain. This, then, is its price i.e. a beast from every one who passes it, every other year. A *bothar*, two cows fit upon it, i.e. one lengthwise, the other athwart, for their calves or their yearlings fit on it along with them, but if they [the calves] were behind them [the cows], the cow that followed would gore.

There are three cleansings for each of them: three times at which they are cleansed, i.e. time of horse-racing, time of winter [?], time of war. These are the three cleansings, cleansing of its brush-wood, and of its water and of its weeds. These are the causes for which it is cleansed: that it soil not its chariots going on a journey, that it soil not (*a*) its horses going to (*b*) a fair: from weeds, lest any one be (*c*) upset [?] (*d*) on it when going to battle etc.

carted (= W. *carthu*) *raite* 'cleansing of roads' is said in *Senchas Mór* p. 128 to be *a ndrisi ocus a ndraigne do beim dib* 'to cut from them their brambles and thorns'—Pictet, *Nouvel Essai* p. 50, connects *rámat* with the Skr. *rantu* (from *ram-tu ?*) 'road' 'river', *ráma* 'horse'.—*Ed.*

REO ['frost'] .i. e. a Greek (word), *reo* enim graece gelu Latine dicitur.

The Greek word meant is probably *ῥῖγος*. In Old-Irish we have *réud* (gl. gelu) Z. 42; in Early Middle Irish *i reuth* (gl. in pruina). W. *rhew*, Corn. *reu* (gl. gelu), M. Bret. *reau*, *riou* now *réó*. The British forms, without a final dental, come nearer to Cormac's *reo*, which I would connect with the Gothic *frius*, the Latin *pruîna* for *prusina*, Skr. root *prush*.—*Ed.*

RINGCNE quasi *quinque*: inde dixit Ferches (the poet) when Finn ua Baiscni was reckoning every pentad in succession of the hosts of MacCon, to seek the Fian of him i.e. Ferches (*e*). Then Ferches passed with fury [?] by Finn, and cast the spear at Lugaid so that he was dead, and he said *Ringcne* (quasi *carincne*) *rus rig* ['a little pentad is a king's reproach' (*f*)] for this was what Finn used to say still when he was counting every pentad in turn.

A is here corrupt. I have translated the last sentence from B: "7 asbert occa rincne quasi carincne rus rig .i. arba heth atbeired finn beus otrimed cach coicer a uair. Rinceni quasi quinque". *Rincne* is probably a diminutive of *rind*. I suspect that B's *carincne* is a corruption of **cairncne*, a diminutive of **cairn* 'five', the gen. sg. of which occurs in the gloss *bé charna* .i. *ben chuicir* 'a woman of 5 men', 'a harlot' H. 3.18, p. 61, col. 1 (*g*), and which I would identify with the Skr. *pani* 'hand', the lingual *n* of which points to an Indo-European PARNI. The story of Lugaid's murder is thus related by Keating.—"It was a poet named Fearcheas, son of Coman, that assassinated Lugaid MacCon with a species of javelin called *rincne*, at the instigation of Cormac, son of Art, as the king stood with his back against a pillar-stone at Gort-an-óir ['the field of gold']

(*a*) éllned A but huilled—B. (*b*) 'coming from'—O'D.
(*c*) 'because one would be'—O'D. (*d*) *esarlathar* A, *esarlaither* B.—*Ed.*
(*e*) B has: do sluag luigdech *maíc maíc* niadh do chuinchidh ind fenneda .i. ferquis ..... 'of the host of Lugaid, son of Mac Niadh, to seek the champion, i.e. Ferces'.—*Ed.*
(*f*) 'by what enumeration should a king be counted'? Finn ceased from counting every five in succession'.—O'D.
(*g*) So O'Davoren, *Three Irish Glossaries*, p. 56, "when the woman goes to five men she is a *ben charna*".

near Derg-rath (*a*) in Magh Feimen to the W. of Ath-na-carbad, and while he was there engaged in distributing silver and gold to the poets and ollaves of Ireland. When the poet Fearcheas, son of Coman, who was dwelling at Ard na geimlech, (which is now called Cnocach) heard that MacCon was thus occupied, he entered the assembly with others of his class bringing the *rincne* with him. Then when he had reached the presence of Mac-Con he thrust his victim through the body with the weapon until it met the pillar-stone against which the prince had leaned his back, and thereupon Mac-Con died immediately of the wound.—Keating's *History of Ireland*, translated by O'Mahony, New York, 1866, p. 322. The dat. pl. of *rincne*, which is explained by *sleg* infra p. 147, occurs in the phrase *ar ar rincnib* cited by O'Clery.—*Ed.*

ROBUTH ('a forewarning') quasi *remfhuath* ['a pre-form']. Or *robuth*, also, because it is a fore-threatening (*rem-bubtadh*).

'because it was fore-threatened'.—O'D.

RETGLU ('a star') .i. *rét glé* ('a bright thing') i.e. bright light.

dat. pl. *retglannaib*, *Goidilica* p. 39.—*Ed.*

ROTH ('a wheel') i.e. a rota i.e. a circle.

Still applied to the wheel of a watermill. *Roithleann* [Manx *rhollan*] 'rotula' is the wheel of a car.—O'D. *rothib* gl. rotis (iridibus) Gildas, 119. W. *rhod.*—*Ed.*

RUDRAD ['prescription'], i.e. *rodúrad* ('great duration' (*b*)).

'overholding of land' O'D, but see quotations in O'D.'s supplement to O'Reilly s. v. *Rudrad*, from which it would seem that *rudrad* was really the acquisition of ownership by long use or possession. It was founded on the neglect of the owner *(fallach cach rudrad*, Senchas Mór p. 192), but, unlike *usucapio*, did not require a justus titulus (Ferguson, *Rudiments of the Common Law in the Senchas Mór).* Rudrad i. roduradh .i. anadh fota for tir nach aile, H. 3. 18. p. 73. *Ru(d)radh* .i. *rodúra(dh)* .i. *beith cofoda for ferann comaidhtech* [leg. *chomaigthech*] 'to be long on a neighbouring land,' O'Davoren, p. 111.—*Ed.*

RUCHT i.e. a tunic, ut dixit Fercertne i.e. indeich ruchtaib derga[ib] 'in ten red tunics'.

RUAM ('a burial ground', 'Rome') i.e. a Roma.

RANGC [*ranc* B] i.e. the sixth kind of baldness. *Rangc*, then, the high temples. *Rach*, then, this is the road of baldness from (*c*) the forehead to the crown. *Romáile* ['great baldness'] between the two ears. *Sál-tri-asa* ('heel through hose'), i.e. from his very crown he is bald (*d*) *maeltair-side*, B. *moeltar side*), so that his yellow *cassi* [?] is in his crown, like a man's heel through hose. *Buide réid* ['yellow-smooth'] i.e. baldness from the whole head there, or baldness so that he is (*e*) completely bare. *Imspelp* [*Imspelip* B] then i.e. hair on each of his two half-heads and a road from the forehead to his back (*f*). Six kinds of baldness these.

RIGAN a regina i.e. *rig-bean* 'royal woman' or *rí-gein*.

see *Ir. Glosses*, No. 20.—*Ed.*

RAITHNECH ('ferns') ab eo quod est *ratis* Latine, i.e. *raith* or *raithnech*.

(*a*) in the parish of Derrygrath, about four miles N.E. of Cahir, country Tipperary.—O'D.
(*b*) 'Great falsehood'.—O'D. (*c*) 'when the baldness extends from'.—O'D.
(*d*) 'at the top of the very crown' bald beyond that. *moel tar side.*—O'D. (*e*) 'which is.'—O'D.
(*f*) *bid imrot reid ota ind etan corrici in clais in da chuladh.*—B.—*Ed.*

W. *rhedyn*, Br. *raden*, Gaulish *ratis* 'filix'.—*Ed.* *raithneach* [Manx *renniagh*] gen. *raithnighe* is the living word for 'ferns', and enters largely into topographical names.—O'D.

RUAM [*ruain* B] i.e. *ro-eim* i.e. a herb that gives colour or tinge [?] to the face until it is red. Inde dicitur *ruamnaig* ('blushing' [?]) or *ruánaid* ('red').

B has unde dicitur diarm*ait* ruanaidh.—*Ed.*

ROSCAD i.e. *ro-indsce* ('great word') [*roindsciged* B] i.e. it has got into the order of words [*ord-scath*]. Inde dicitur *Duil roscadach* ('a glossary').

v. *Miscaith* supra p. 107.—*Ed.*

RELEC ('a burial ground') i.e. *relic* a reliquiis sanctorum. *Relec* also plain (*réill*) its death (*éc*), or its cure (*ícc*), or its refusal (*acc*).

Now *reilig*, *roilig*.—O'D. Manx *ruillick*. See *Sabaltair* infra p. 149 and *Ir. Glosses*, No. 691. The Breton has *rélégou* for 'relics', and so the Ir. *reilgi* is glossed by *taisi*, H. 3. 18, 521.—*Ed.*

ROP and RAP. *Rop* then is every animal that wounds, ut sunt vaccæ, *rap* every animal that drags to it, ut sunt sues: sed tamen vicissim communiter dicuntur. *Rap*, then, ab eo quod est *rapio*, *robb* ab eo quod est *robustus* [.i. láidir, Mac Firbis].

Rap ainm do gach beathadhach tairrngeas biadh chuige as talmhain amhail ata muc 7 a samhail etc. ('a name for every animal that draws food to it from earth as is a pig and its like etc').—O'Clery. The passage cited by O'Reilly s.vv. *Rop*, *rap* means "names for quadrupeds. *Rap* is a name for an animal that drags to it. Pigs are called *rop* for their strength [*robur*]. Cows are called *rap* from snatching (*rapiendo*) their food to them". *Rob* occurs supra s.v. *Mugeime*.—O'D. *rop na toimlither* 'a beast that is not eaten', *Senchas Mór*, p. 160: *cin a ruip* 'trespass of his beast', *ibid.*—acc. pl. *rupu* 'trespassing cattle' O'D's Suppt. Manx *raipey* 'to tear'.—*Ed.*

RIBAR i.e. a sieve.

Riobhar .i. criathar, O'Clery.—O'D. So O'Davoren p. 110: cotariagfaidheir amail *ribar* 'be thou pierced like a sieve'! ib. 112 s.v. *Riagha*. Borrowed, I think, from *cribrum*—*Ed.*

RÍSS i.e. every story and narrative. *Risse* then i.e. stories. Inde dixit Coirpre son of Etnae in the first satire which was made in Ireland prius i.e. *cen díl daime risse rob sen Bresse* 'not to pay people of story was prosperity to Bress', i.e. to Bress, son of Elathan.

Bress [is said to have been] king of the Tuatha dé Danann A. M. 2337, though of Fomorian descent by the father's side. He fought the battle of North Magh Tuiredh against Nuada Airgetlám ['Silver hand'] A. M. 2764, where he was slain. The site of this battle is still pointed out in the townland of Moterry, parish of Kilmactranny, barony of Tirerill and co. of Sligo. Curious sepulchral monuments are to be seen on the battle-field, of which a minute description was given by Dr. Petrie in a paper read before the R. I. A. in 1836.—O'D. *Riss* is probably cognate with *rith* 'a bard', and perhaps W. *prydydd*: see Coirpre's satire, supra, p. 37, s.v. *Cerníne*.—*Ed.*

RUAD-ROFHESSA ('Lord of great knowledge') i.e. nomen for the Dagdac.

King of the Tuatha dé Danann, A. M. 2804: v. supra, [p. 23] s.v. *Brigit*.—O'D. His name occurs in a passage in the Book of Leinster 149 a. col. 3, which states that *Aisiu* was son of *Dán* ('Poetry'), son of *Osmenta* ('Scrutiny' *(a)*), son of *Imrádud* ('Cogitation'),

(*a*) A derivation from Osmennadh .i. scrudun o meanmuin 7 a mebrugud dogní. H. 3. 18. p. 637.—*Ed.*

son of *Rofhis* ('Great Knowledge'), son of *Fochmarc* ('Inquiry'), son of *Rochmarc* ('Research'), son of *Rofhis* ('Great Knowledge'), son of *Rochond* ('Great Sense'), son of *Ergna* ('Cognition'), son of *Ecna* ('Wisdom') son of the three gods of poetry, three sons *(a)* of Bresse, son of Elathan and Brigit the poetess, daughter of the Dagdae Mór, who was called the *Ruad rofhessa*, son of all the sciences *(dána)* i.e. a son with whom is all science.—*Ed.*

RUAMNI [*Romna* B] AIS i.e. greyness and yellowness.

O'Clery has *Romna áois*.—O'D. I do not understand this gloss. *Ruamnae* means 'lodix' in Z. 27: rí *rúamna* buden, *Seirglige Conculainn*.—*Ed.*

Additional Articles from B.

REIDGAIR .i. coss esscra ('handle of a watervessel').

Reid ngair .i. *cos easera*, Egerton 88, fo. 10, a. 2.—*Ed.*

RER .i. lon ('blackbird') .i. a bird: et inde dicitur rerg no redg frisin boin mir ('*rerg* or *redg* to the mad cow') Et inde dictum est:—

Uindsi chucat ingillgugan	Hard (*b*) to thee the little stripling
mac rergugain (.i. mac lonain)	Son of the little blackbird (i.e. Mac Lonain).
bidh cach maith agad arachinnchugan	Have thou every good thing (ready) before him,
a cendgucain (.i. a cind gegain)	O Little Head! (i.e. O head of a little goose!).

With *rer* cf. *rer-cerc* 'plover'? cearc dhubh, O'Cl. O'Davoren p. 112.—*Ed.* The quotation seems taken from a satire on Finnguine or Cenn-gegain (*c*) and his poet Flann mac Lonain. Finnguine was deposed A.D. 900, and Cormac mac Cuilennáin elected in his place. Mac Lonáin, a descendant of Guaire Aidne, was murdered by the Desi or Munster in 905, and is called the Virgil of the Scotic race by the 4 Masters. None of his poems have come down.—O'D. Many of his "productions are still extant" according to Dr. Todd, *Wars* etc. X. See the *Chronicon Scotorum*, p. 175. The diminutives *gillgugan* (leg. *gillcucán?* (and *cenngucan*) leg. *cenncucán*?) from *gilla* 'puer' and *cenn* 'head' are curious; cf. *Dubucán* a man's name, *Isucán* 'little Jesus' (*Isu*), *Flanducán* a man's name; *cridecán* ('little heart'), *Echucán* ('little horse') a man's name. Chron. Scot. p. 186 and *luducán* ('little finger').—*Ed.*

RAIBCETH CETHRA ('lowing of cattle'?) .i. robeiced ('great lowing') beiced [din] .i. boguth .i. guth bo ('voice of kine').

RIND .i. (*d*) crann ar is do rinn scine donither ('for it is for the point of a dagger (*e*) it is made').

O'D reads *rind* .i. *crann* 'a spear-shaft' and cites O'Clery *rinn* .i. *cos*, *rinne* .i. *cosa*.—*Ed.*

RENDA ('stars') .i. re nua ('a new time') .i. gach re a tegait ar ni dogress atchiter acht anaill alo 7 anaill anoidchi ('every time (*f*) they come, for they are not seen continually, but some by day and some by night').

Aird-reanna is used to denote the planets.—O'D. ron-snaide don *rind*-nim 'may he convoy us to the starry heaven'! O'Davoren, p. 111 s.v. *Rand* (leg. *rind*).—*Ed.*

(*a*) Brian, Iuchair and Uar, or Cermait, Dermait and Aed.—*Ed.*
(*b*) 'Here comes'.—O'D. But cf. *uinsi* .i. annsa 'difficult', O'Dav.—*Ed.*
(*c*) 'Head of a little goose' so called from his want of sense.—O'D.
(*d*) MS. a (no i).—*Ed.* (*e*) do rinn 'with the edge of a knife'.—O'D. (*f*) 'in turn'.—O'D.

ROTTA (.i. uisci) 7 ROTAN .i. on de*i*rge asb*er*thar ar is rot cech nderg ('from redness it is called, for *rot* is everything red').

Spa water? mineral water?—O'D. *ruide, roda* red-coloured mineral water that generally has a scum on it (Erris), O'D.'s Suppt.—*Ed.*

RÚSS .i. agaidh ('a face').

Russ .i. *gruaidh* an chinn 'cheek of the head', O'Clery.—O'D. *rús* [leg. *rus*] .i. *aigidh no imdergad* ('a face or reproach') O'Davoren, *rusa* ruirech righ treibe, *ib. Rús* .i. gruaidh 'a cheek', ut dicitur *conach romna rus richt*, 'so that a man's cheek is not reddened'). Rús dono imdergad 7 gach nderg 'reddening and everything red', H. 3.18 p. 17.

ROSIR quasi risir a rísu .i. on gaire ('from the laughter').

Roisire .i. *roimenma* ('great spirit', 'gaiety') O'Clery.—O'D. dodechaid Lochru co *rosir* 7 co engach co cosnam 7 cestaib fri Pát*ricc*, *Trip. Life*, (Egerton 93) 3 a 2.—*Ed.*

RUCCE .i. nairi ('shame') .i. ruadcheo ('red mist') vel quasi rutige ('redness').

Ruice .i. *imdheargadh*, O'Clery.—O'D. asbertar ananman arndip *rucce* doib 'their names are mentioned that there may be shame to them' Z. 1054.—*Ed.*

RET ('a thing') a nomine res latine.

Now written *raed, raod, rod*.—O'D. *rét* a masc. u-stem: *ainm réto* 'name of a thing, Z. 254: n. pl. *ind retai sin*, Z. 361, 'these things'.—*Ed.*

RAIT ('road') .i. on rota immbi a hinas ('from the *rota* in which is its state').

Obscure.—O'D. In his supplement to O'R, O'D cites '*raite* .i. *cuairt ingelta*', which seems a blunder: O'Davoren p. 113, has *raiti* .i. rot ('a road') ut est frithe raiti ('it was found on a road') i.e. thy goat was found on a road or in a round of grazing *(cuairt ingelta)* or between a green and a mountain land *(dirinn)*. From a green out this is a *raite* there'. In O'D's Suppt. we have *raitig* 'roads' and *raitech* 'a traveller'.—*Ed.*

ROGA ('choice') quasi togæ ut dicitur toga de rannaib 7 cumal senorba la sinnser ('a choice of divisions and a *cumal* of the old lands with the senior').

For *la sinnser* H. 3. 18, p. 78 col. 1 has 'laisin saor no lasind fer': *rogu* 'electio' Z. 606, root GUS (Skr. *jush*), whence γεύσ-τις, *gus-tus, kiusan, choose*, etc.—*Ed. rogha* [Manx *reih*] and *togha* are still in common use.—O'D.

REMOR ('gross') .i. romor ('very great') no remaire ar is aire a imarcraidh ('or *rem-aire* for on it (*aire*) is its excessiveness').

Still used [spelt *reamhar*] for 'thick', 'fat' or 'gross'.—O'D. Seems from a root RIBH, whence ἀλείφω, ἄλειφαρ, ἄλειφα and Lat. *de-libuo*. As to the infected *m* in Irish for vowel-infected *b*, cf. *támh* = *tabes*, *nemh* = νέφος, *promhadh* = *probatio*, etc.—*Ed.*

RON ('phoca') .i. animal on roshnam do(g)ni asberar de ('from the great creeping it makes it is so called').

rón (gl. foca) H. 2. 13. Manx *raun*, W. and Corn. *moel-ron*. Perhaps if *rón* has lost initial c, the A. S. *hron* 'whale' may be cognate.—*Ed.*

RONNA im*orro* quasi sron unna .i. ton(n)a srona ('waves of a nose') quia est unda .i. tond ('a wave').

O'D conjectures 'running of the nose'?—*Ed.*

RATH ('a circular earthen fort') .i. baile ('a residence') .i. on rates asberar ('from the *ratis* it is called').

Also *ráith* acc. pl. *ráthi* Lib. Armach. 6 b. 1 : Gaulish acc. sg. *ratin*, Inscription of Poitiers. *Rates* seems a blunder for *ratis* 'fern' : Dief. *Origg. Eur.* p. 403.—*Ed.*

RIASC ('a morass') .i. ro-uisci ('great water') no re uisci ('a plain of water') no esc riam ('ever watery'[?]).

O'Davoren explains *riasc* as a place wherein there is *soilestar* 'sedge'. In Manx the cognate *reeast* f. is 'a wilderness'.—*Ed.*

RINDSCINE ('top of a knife') .i. ro ind ['a great top'] .i. inn cech barr ('*inn* is every top').

ROT .i. ro fada teit tar techtæ ('too far it goes beyond what is lawful') et inde dicitur echrot.

Obscure. In his text O'D translates *rot* by 'a cast or throw' (O'Clery has *rod* .i. *urchur*) ; in his note he seems to think it 'a road'. If *rot* mean a throw, *echrot* (which O'D renders 'horse-kick') may mean a great throw, *ech*, like W. *march*, Eng. horse, being used (I suppose) as an intensitive.—*Ed.*

RASTAL ('a rake') .i. ris talmuin ben*as* ('it touches the ground') quasi trastall .i. tris toll bis a coss ('its handle is through a hole').

Now *rastall*.—O'D. Borrowed from *rastellus* 'râteau', Manx *raistyl*, with the common progressive vocalic assimilation.—*Ed.*

ROSC 7 RÚSC on roaisced bis forru asberthar ('from the great searching that is upon them they are called').

Obscure : *rosc* generally means 'eye' and *rusc* 'book'. *Rosg* is said by O'D (Suppt. to O'R.) to mean 'a poem,' 'a commentary', 'a meaning given.' O'Clery explains it by *tuigsin*.—*Ed.*

REBBAD quasi ribbad .i. riab doberar tairis ('a stripe [?] that is brought across it').

Obscure : *reubadh* is 'to tear', *riab* 'a rent'.—*Ed.*

RONNAIRE ('a butler') .i. ronnad doni don biud 7 aire ainm coitcend cech grada flatha ituaith ('a distribution (*ronnad*) he makes of the food, and *aire (a)* a general name for every rank of chieftain in a country).

(gl. partista) *Ir. Glosses*, No. 9. Corn. *renniat* (gl. divisor).—*Ed.* W. *rhanwr* 'sharer'.—O'D.

RAS MOEL ['a bald *ras*'] .i. ron ('a seal').

Rasmhaol .i. ron, O'Clery : cf. W. *moel*-ron.—*Ed.*

[RÉTU .i.] reatus .i. bidbanas ('criminality' (*b*)).

Bidbanas is for *bibdanas* 'criminality', and *reatus* is the Latin *reātus* 'state of impeachment', 'criminal charge', and intended here as a gloss on *rétu*, which seems accidentally *(c)* omitted : cf. *Amra Col.* Leb na huidre, fo. 12*b* :—tria thuaith idlaig dorumeoin *retu* .i. ic dul dó tria thúaith na n-ídal rofinnad a mbibdanas fri dia co tabrad forru cretim do dia 7 ondi as *reatus* ata rétu ('in his going through the people of the idols he knew their criminality towards God, and he gave them faith in God ; and from *reatus* is *rétu*').—*Ed.*

RINCNE .i. ainm sleige ('name of a spear').

v. supra p. 142 : a diminutive from *rind* 'point'.—*Ed.*

(*a*) See O'D's Supplement to O'R. where the different kinds of *airig* are enumerated.—*Ed.* (*b*) 'Enmity' O'D.
(*c*) O'Clery, however, has *reatas* .i. biodhbhanas no easgcairdeas.—*Ed.*

QUINTA DECIMA LITTERA.

SANCT BRIGIT i.e. St. Brigit this.

O. W. *san-bregit* Lib. Land. 42,264. *Sant Breit* ib. 225, 251: Z. 162. Lan-*Sanfreit* ibid. 263, now Llan-*San-ffraid.*—*Ed.* Maire ocus sanct *brigit*, Broccán's hymn, l. 106.—O'D.

SÚIL ('eye') quasi *sol*, for through it is light to man. *Soilse* ('light') ab eo quod est *súil.*

SOLAS 'light' a sole [.i. on gréin 'from the sun' B].

v. *Aingel* supra p. 12.—*Ed.*

SOBRAIGHIT [*Sobraig* B] a sobrio [a sobria .i. on subach*us* B].

Sobra .i. subhachas gan meisge 'cheerfulness without drunkenness'. Mac Firbis.—O'D. *Sobraighit* is the 3d. pl. pres. indic. act. of a denominative, meaning *sobriant* 'they make sober': cf. the adj. *sobrich* sobrius 'Z. 1059.—*Ed.*

SUBAIG .i. a sobrietate.

now *subhach* 'merry', 'cheerful'.—O'D. *Subaig* is probably a scribe's blunder for *subraig* = *sobrich* cited supra.—*Ed.*

SENOD ('synod') a synodo.

senudh sruith 'a synod of seniors', *Chron. Scot.* p. 176. W. *senedd*, Corn. *sened.*—*Ed.*

SALOND [*salonn* B] i. .e. *sail onn* .i. salt stone, unde dicitur *saile* ('brine').

salonn ('salt') gen. *saloinn*—W. *halen.*—O'D.—Manx *sollan.*—*Ed.*

SANAS i.e. *sain-fhiss* 'rare knowledge'.

dia na sanaise (aidhchi na heiseirghi ar aen lith 'the day of the Annunciation and the night of the Resurrection (are) on one feast'.—O'D. supp. to O'R. s.v. *Sanais.* But is not *sanas* here literally 'a whisper', 'secret' (Corn. *hanas*) ? see *Toreicc* infra and cf. the phrase *mac sanaise* 'a secret child' O'D's suppt. In the title *Sanas Chormaic, sanas* may perhaps be cognate with W. *hanawd* 'derivation'. But as the title of this glossary is sometimes rendered by 'silentium', I would rather connect it with the Manx *sannish* 'whisper', Corn. *hanas.*—*Ed.*

SROLL .i.e. light, unde apud Scoticos *diu* [*din* B] *sroll* i.e. dies solis.

Sroll (*sróll*) is probably from **stroll* (Nhg. *strahl*) root STAR, whence Skr. *strinomi*, *στρώννυμι*, *sterno*, Goth. *strauja. Din* 'day' (whence tre-*den*us, Z. 1040) seems the Old Slav. *dĭnŭ*, Skr. *dina*, Lat. *nun-dinae, peren-dinus.*—*Ed.*

The use of the term *Scotici* here and in the articles *Cocul* and *Mo-de-broth* to designate the inhabitants of Ireland tends to shew that this Glossary was made before the middle of the eleventh century. So they are called 'Scoti' s. vv. *Aingel, Drúchta déa, Grasticum, Nescoit* and *Manannan mac lir*, and Ireland is called 'Scotica' s.v. *Mug eime*. See Skene, *Chronicles of the Picts and Scots*, pref. p. lxxvii, and Pott, *Etymologische Forschungen*, 2te aufl. II. 847.—*Ed.*

SAN i.e. *rii frigrit* [*rifriget* B].

Explained by MacFirbis in margin of H. 2.15 "refrigeo" .i. *athfhuaruighim*.—O'D. The true reading is probably *sán* .i. refrigerat, and *sán* may be = the Latin *sanat*.—*Ed.*

SÉGAMLAE [*segamla* B] i.e. lactiferousness: *séig* then i.e. milk, inde dicitur in *Bretha Nemed* "a cow is (*a*) estimated by her *ségamlae*" i.e. her milkiness.

O'Davoren, p. 116, has *segamail* .i. lacht 'milk', and quotes the above passage from the Brehon laws.—*Ed.*

SMERÓIT [*smerfoit* B] i.e. *smér* 'fire' and *fuait* 'remnant' i.e. a remnant of fire.

Now *smearóid* 'a live coal': *gríosach* is a collection of small *smearóids* mixed with hot ashes.—O'D. *smeróid* (gl. carbo), *Ir. Glosses* No. 945, where W. *marwydos* 'embers' is cited: σμαρίλη, μαρίλη may also, perhaps, be cognate.—*Ed.*

SIREM ('a disease') i.e. because it moves (*siress*) from place to place in capite et in toto corpore.

síreamh .i. *galar no tinneas* [=Manx *chingys*] 'disease or sickness', O'Clery.—O'D.

SERR ('reaping-hook') i.e. a *serra*.

In H. 2. 16 *serra* is explained *spel* 'a sithe' [= Aeol. σπαλίς], but MacFirbis explains it by *carrán* 'reaping-hook'.—O'D. So in Old Welsh *serr* glosses *falx*.—*Ed.*

SNUAD i.e. hair of the head.

So O'Clery, who adds an example: *gidh iomdha a snuadh* .i. *gidh fada a fholt* ('though long is his hair').—O'D.

SECC from *siccus*.

B reads *secc* 7 *secda ondí is siccus*.—*Ed.* Now *sioc* 'frost', gen. *seaca*.—O'D. Surely *secc* is an adj. = the Highland *seac* 'withered', 'dry', 'sapless', W. *sych*, Corn. *sygh*, Bret. *sec'h*, all borrowed from *siccus*. *Sioc*, O. Ir. and Mid. Ir. *sic* (see infra, p. 154), *sicc* (*sicc* mór 7 snechda, *Chron. Sc.* 247) is perhaps cognate with *sting*, Goth. *stiggvan*.—*Ed.*

SECNAB [*secnap* B] i.e. *secund-ab* i.e. secundus abbas, vel secundus abbati; vel *secnab* i.e. sequens abbatem.

'prior' or 'vice-abbot'.—O'D. n. pl. *secnd-apid* (gl. gubernationes), dat. pl. *secnd-apthib* (gl. actoribus) Z. 74. Hence *secnopote*, Chron. Scot. 136, 'vice-abbacy'.—*Ed.*

SECHT ('seven') ab eo quod est *septem*.

S ('six') ab eo quod est *sex*.

See as to *sé*, *Ir. Glosses* No. 777.—*Ed.*

SNAD i.e. hair v. supra s.v. *Snuad*.

SPONGC [*sponc* B] 'sponge' i.e. a *spongia*.

(*a*) 'cows are'.—O'D.

W. *yspwng*, Br. *spouenk*, *spoué*.—*Ed.* The Irish apply this word at present to the herb colt's foot. It occurs in *The Tribes, etc. of Hy-Fiachrach* p. 22: dochuirsiod *sbongc* re lasadh i mbeol in righ 'they put a lighted *spong* into the King's mouth'.—O'D, where it seems to mean 'tinder', Manx *sponk*.—*Ed.*

SABALTAIR [*sobaltoir* B] i.e. *sepultur* i.e. a sepultura, i.e. a graveyard *(relicc)* of a plague, i.e. a great field in which pagans used to bury.

There is a townland of this name, anglicized Subulter, in the parish of Kilbrin, of Duhallow, Co. Cork.—O'D.

SEIST .i. nomen for mid-day, quasi *sext* a *sexta* hora.

Ital. *siesta*, Fr. *sieste*.—O'D.

SPÍRUT ('*spirit*') ab eo quod est *spiritus*.

W. *yspryd*.—O'D. Corn. *speris*, Bret. *speret*.—*Ed.*

SPÍRACUL ab eo quod est *spiraculum*.

MacFirbis explains: *poll as a dtig gaoth no anal no deatach no aer truailligthe* ('a hole from which proceeds wind or breath or smoke or foul air'.—O'D.

SCREPUL quasi *scripul* ab eo quod est *scripulus*.

Scrupulus .i. cloch beag géar tecmhus eadar neach agus a bhorrog, no co(m)throm fichit gráine corna d'ionnmhus 7 fiche traig talmhan ('a small sharp stone which comes between one and his shoe, or the weight of 20 barleycorns of wealth' (silver) and 20 feet of earth') MacFirbis. In a tract called *Fodla Feibe* preserved in the Book of Ballymote, a *screpall* of silver is defined as weighing 20 grains of wheat: see Petrie's *Round Towers*, p. 215.—O'D. The Old-Irish form is in leth-*scripul* Z. 286.—*Ed.*

SNÁTHAT ('needle') .i. *snáth-shét* ('thread-road') road of thread i.e. eye of a needle.

im *snáthait* 'for a needle' *Senchas Mór*, p. 150. O. W. *notuid* now *nodwydd* 'needle', Br. *nadoz*: W. *noden* 'thread' = Br. *neuden*: Corn. *noden* (gl. filum), *sndithe*, *snáth* and *snáith* (Corn. *snod*) (gl. vitta) = W. *ysnoden*, Br. *neud*, *neuden*. All cognate with Umbr. *snatu* 'vittatus', *asnatu* 'non vittatus' (Zeyss, Kuhn's Zeitschr. xiv. 75).—*Ed.*

SAIM i.e. every yoke; whether it is between two persons, two horses, two oxen, or two cows.

saimh .i. gach córaid no gach cúpla 'every brace or couple', O'Clery.—O'D. See *Essem* supra p. 64.—*Ed.*

SIMÍN ('a rush') i.e. fine (*séimh* (*a*) its top (*inn*).

dat. pl. isna *simnib* supra, s.v. *Itharna*. This seems *seimin* (gl. festula), *Ir. Glosses*, No. 211 (Manx *shuin*), with which Diefenbach compares Ohg. *semida* 'juncus'.—*Ed.*

SCENG i.e. a bed, unde est *imscing* a small tent which surrounds a bed. Inde dicitur *ferr imscing adbai* 'better a bed-tent than a house' (*b*).

sceng .i. *leaba* ('a bed') *no both bheag ina mbí leaba* ('a small booth wherein is a bed') O'Clery.—O'D. *sgeng* .i. *iomda* occurs in that strange collection of Pictish (?) words entitled *Duil Laithne*, H. 2.15, p. 116: *imscing* .i. *tech bec atalla imdai*, H. 3.18, p. 635, col. 3. I would equate *sceng* with Lat. *sponda* as *scing* with O.N. *skinn*, v. supra, p. 134, s. v. *Puingcne*.—*Ed.*

(*a*) *séim* (gl. macer, gl. tenuis) Z. 23, 261.—*Ed.*
(*b*) 'a bed is the best residence'.—O'D. B. reads *ferr imscing adbar il*.—*Ed.*

SACART ('priest') i.e. *sacerd* ab eo quod est *sacerdos*, or *sacart* i.e. knowledge (*suithe*) with him (*acca*) is his *ordo*.

'fully learned in his order, i.e. his profession'.—O'D. But is not *ord* here the *ord eclasda* which Fiacc read in one night? Note in *sacart*, 1° the progressive vocalic assimilation, 2° the provection of *d* to *t*, as also in Manx *saggyrt*.—*Ed.*

SORB i.e. a fault, quasi *sord* i.e. a sordido.

B reads: a *sordento (sic)* .i. *ont-salchar* ('from the filth').—*Ed.* O'Clery explains: locht no salach ('a fault or filthy').—O'D. The Gr. ῥύπος, if for σρύπος, is probably cognate.—*Ed.*

SLABHRADH ('a chain,)' i.e. *slabhar iad* .i. a narrow closing i.e. *slabhar* everything narrow, *esslabhar* everything wide.

Still the common word for a chain.—O'D. It points to an Indo-European root SLAB, whence perhaps the Homeric ἔλλαβον from ἔσλαβον.—*Ed.*

SAMRAD ('summer') i.e. sam hebraice, sol latine, unde dicitur *samson* 'sol eorum': *samrad*, then, a course (*rad*) which the sun runs: then most does its brightness delight (*a*) and its height.

Sam = W. *hâf*—O'D. Corn. *haf*, Bret. *hanv*.—*Ed.*

SALT ab eo quod est saltus i.e. a leap.

Z. 1075: isinbliadin-sin hi cuiretar *salt*.—*Ed.* The barony of *Salt* in Co. Kildare takes its name [from *salt* i.e.] a *saltu* salmonis, *Leix-lip*, *laxelöb*.—O'D.

SEN ('old') ab eo quod est *senex*.

W. Corn. and Bret. *hen*, Zend *hana*, Skr. *sana*.—*Ed.*

SEINDSER [*senser* B] i.e. senex et fer.

Seinnser is still in common use for 'ancestor' and 'senior'.—O'D. It seems to be formed from *sen* 'old' with a double comparative suffix, like Lat. *sin-is-ter* applied to the left hand as the weaker, (Kuhn), or rather perhaps, euphemistically like ἀριστερός, εὐώνυμος.—*Ed.*

SALCHUAIT [*Sailchoit* B] i.e. *sail-choit* i.e. *coit* a wood in the Welsh. *Sailchoit* a great wood of willows.

Cognate and synonymous with Latin *salicetum*: the name of a townland, anglicised *Sallowhead* or *Sulloghid* in the barony of Clanwilliam, about four miles W. of Tipperary town and celebrated in Irish history.—O'D. The hardness of the t in *Salchuait* shows that it is a loanword, and that the *coit* or *cuait* is either, as Cormac says, from O.W. *coit* now *coed*, or from the Latin *coetus* (arborum), whence I suspect the W. word is borrowed.—*Ed.*

SADB .i. *so-adba* i.e. a good abode.

So O'Clery: W. *haddef* for *haddf* (Siegfried). Like Skr. *sadman* 'house' from the root *sad*.—*Ed.*

SINE ('a teat') i.e. quasi *snige* ('flowing').

sine seain (gl. ugula, *Ir. Glosses* No. 151: *snige* is rather 'trickling' 'dropping'.—*Ed.*

SERB i.e. daughter of Scath [Sceithirne B] a druid of the Connaughtmen: it is she that planted the trees (*feadha*) of Athlone, i.e. Brón ['Grief']

(a) *doaitne* A, *doatne* B: 'in which its light and height are greatest'.—O'D.

and Dub ['Dark'] and Dur-dibeoil ['Hard-Dumb' (*a*)], when she gave the three meetings at Athlone to Cormac Conloinges, son of Conchobhar.

For some account of this lady see the story *Toghail Bruighne Dachogadh*. The Feadha of Áth luain was the name of O'Naghtan's country containing 30 quarters of land W. of the Shannon, in the barony of Athlone and Co. of Roscommon.—O'D.

SÍN i.e. everything circular, unde the *sín* of Mac Main i.e. a *sín* that was round his neck for declaring truth: when it was truth he used to say it was wide for his neck: when it was falsehood it was narrow.

Sion .i. idh no slabradh.—O'Clery. See above s. v. *Anairt*—O'D. B adds: no eipistil bo imon bragoit fri foirgell firinde 'an epistle that was round the neck for declaring truth'.—*Ed.*

SÉG i.e. a wild deer: inde dicitur *séghuinech* [*seguinidh* B(*b*)] i.e. a man who slays *ségs* i.e. wild deer.

segh .i. *agh allaidh* 'wild ox', O'Clery.—O'D.

SERRACH ('a foal') i.e. *serr* everything proud and everything timid, inde dicitur *serrech lem* i.e. I am afraid (*c*). *Serrech* also i.e. *serech*, behind his mother's heels (*serid*) he is usually grazing.

Now *searrach*, gen. *siorraigh*.—O'D. Manx *sharragh*.—*Ed.*

SCUIT ('the Scots') i.e. a *Scota*, daughter of Pharoah, king of Egypt.

Scuit is the nom. pl. of *Scot (d)*: dat. pl. *scotaib*, Fiacc, l. 35. For the legend, see *Senchas Mór*, p. 20.—*Ed.*

SÁTH i.e. food, inde dicitur *sáithech* ('satiated').

Sáth .i. biadh: as uadha sin a deirthear *sáitheach*, O'Clery.—O'D. bái séim sáth .i. ba bec a sáith .i. ba bec domeled no ba bec a hasad. *Amra Cholumchille.*—*Ed.*

SANBH .i.e. son of Augaine [the Great], unde Magh Sainbh.

Magh Sainbh 'the Plain of Sanbh' was one of the old names of Machaire Chonnacht or Magh Aoi, a plain between the towns of Roscommon and Elphin, Strokestown and Castlereagh in the Co. Roscommon.—O'D.

SENG i.e. everything slender (?) in the Book of the Great Wood.

seang [Manx *shang*] now 'slender'.—O'D. The word *segdae*, which O'D translates 'slender', is explained in B by *cosmail fri seigh é ar a feige 7 ar a glicus 7 ara gabailchi*, 'like a hawk is he, for his sharpness and his cunning and his graspingness(?)'—*Ed.*

SÉN i.e. a net in which birds are caught: inde dicitur *sénbretha* ('birdnet laws') and *sénairecht*.

So O'Davoren, p. 117. O'D renders *sénairecht* by 'bird-catching'—a mere guess. *Sén* is = W. *hwynen* 'springe'.—*Ed.*

Additional Articles from B.

SEGON ['pismire'] quasi se[ng] gen .i. gen segdæ ab eo quod est seng cach segdæ isin duil feda mair.

(*a*) O'D makes four trees, *Dur* and *Dibeoil* being two. (*b*) *Seghghuinidh* O'Clery.—*Ed.*
(*c*) B. has *serr cech nogdamh*.—*Ed.* (*d*) not a nom. *singular*, as Mr. Skene (*Four Ancient Books of Wales*, i. 107) strangely supposes.—*Ed.*

v. *Seng* supra p. 152. *Sengan* is the common word for 'pismire'—In the S. of Ulster it is pronounced as if written *seghghan*, the *ghgh* remarkably guttural.—O'D.

SAU .i. soer ('noble') ut est isna brethaib nem*ed* ('in the Bretha Nemed'): Faircdither mairc mathæ macuib sau sochraite ('Let good horses be kept [?] by youths of noble trains').

cf. perhaps the Skr. *sava* 'offspring'.—*Ed.*

SAB .i. so saebtha no asa a soud.

Obscure. O'Clery explains *sab* by *sonairt no láidhir* ['powerful or strong', cf. Fiacc, l. 23] and by *bás* ('death').—O'D. So O'Davoren, p. 114: Sabh .i. tren 'mighty'. ut. est *atait* .iiii. *sabaidh tuaitha* 'there are four mighty onès of the district'. At p. 115 he also explains *sab* by *taisech* 'chieftain' and *calma* 'brave'.—*Ed.*

SOP ('a wisp') .i. a sopinis ar is fuigell tuige e ('for it is the remains of straw').

Manx *sap* 'wisp', W. *sopen* 'a truss': *sopen o wair* a 'a truss of hay'. *Sopinis* seems for *stopinis* dat. pl. of the low Latin *stopinus* 'a wick', Lat. *stuppa*, but the meaning points to a connection with the Germ. *stoppel*, Ital. *stoppia*.—*Ed.*

SRIAN ('a bridle') quasi frian a nomine frenum.

W. *ffrwyn*.—O'D. See Z. 94. 114. Manx *streean*, as *stroin* = Ir. *srón*, *stroo* = Ir. *sruth* (*a*).—*Ed.*

SRON ('nose') .i. sruaim ena ('stream of water') .i. imat uisque ('abundance of water').

srón (gl. nasus) Z. 28: a fem. ā-stem.—*Ed.* W. *trwyn*, Gr. ῥίς ῥινός.—O'D.

SRATHAR ('a packsaddle'(*b*)) ar sreith nanesnad bit ('on the range of the ribs it is').

Z. 929. From Med. Latin *stratura*.—*Ed.* W. *ystrodur*.—O'D.

SRAND ('snoring') .i. sronand .i. ann ('there') isin sroin bes (in the *srón* 'nose' it is').

srann and *sronán* are now used for 'snore' or 'snort'.—O'D.

SRUTH ('a stream') .i. sruaim etha ('a river of food') .i. imat eisc inte ('abundance of fish in it').

sruth sleacht .i. lorg na srothann, O'Clery. *sruth* also: means *imat* 'abundance'. O'Dav.—*Ed.*

STAD ('stop'!) .i. a verbo sta .i. tairisim ('to stay').

borrowed, perhaps, from *status*: it is used for 'a mark of punctuation'.—*Ed.*

STAB ('a stoup') a stando .i. ara chomnairti ('for its firmness').

v. supra s.v. *Ana*, and cf. Low Latin *staupus*, A.S. *steap* m., O.N. *staup* 'poculum', from one of which words, it is borrowed.—*Ed.*

SDIALL .i. is di iall ídi 'it is of a strap of a clasp' [?]) .i. di leinid ('of a *leinid?*) vel quasi stiad .i. isdi iadtar immuinchille ('it is by it the sleeve—leg. *in muinchille*—is closed').

(*a*) *strane* 'a file or rank' = Ir. *sreith*, *sraith*: *strauan* 'cake' = Ir. srubhan, *srubhóg*: *streeley* 'to scatter' = Gael. *sraoil* 'sparge' are other instances of this epenthesis. The Manx *strimp* = Eng. *shrimp* (for *scrimp?*) is perhaps an instance of the change of *sc* to to *st*.—*Ed.*

(*b*) 'a straddle.'—O'D.

stiall i explained *fuathróg* 'a girdle' by O'Dugán in his Forus Focal.—O'D. The gloss is obscure. O'Clery has *sdiall* .i. clár: go sdiallaib airgid .i. go gclaraibh etc. In Scotland *stiall* is 'a strip' 'a lash'.—*Ed.*

SGIAN .i. is gae aen í ('it is a spear one') .i. a hen*ur* í ('alone is it') vel a verbo scindo (*a*) .i. dluge nech ('I cut (*b*) one')

scian [from **secian*] gen. *scine*, dat. *scín* 'knife' = W. *ysgïen*.—O'D. Derived from the same root as W. *ysgiaw*, Mid. Br. *squeiaff*, viz. SAK, whence Lat. *seco*, *securis*, French *scier*, *scion*. See *sice* (leg. siche ?) infra s.v. *Tarathar* p. 161.—*Ed.*

SCUIT .i. genaide .i. is cai faitchessai forammbíi ('it is a path of watchfulness whereon is') no cai faitbiuda do chach ('or a way of laughter to every one' (*c*).

Vide infra s. v. *Scatan*. E. Curry thought that *genaide* was 'a laughingstock', from *gen* ('a laugh' v. supra s. v. *Gentraigi*, p. 90), and if so, we may equate *scuit* with W. *ysgentyn* 'buffoon': cf. also O'R's *sgoitighe* 'mountebank' (if the word be genuine), and the Highland *sgoiticheachd* 'quackery'.—*Ed.*

SCAILP a verbo scalpo .i. lomraim ('I peel').

Obscure. In the story of Nede mac Adnai (*Three Irish Glossaries*, xxxix) Caier goes to "a flagstone behind the fort under a *scailp* there". There is a mountain-cleft called the Scalp near Dublin.—*Ed.*

SESS ETHA(I)R ('bench of a boat') quasi sos ind fir imramae ('support of the rower'—lit. man of rowing).

Seas is now used for a bench (*scamnum*).—O'D. *Ses* (gl. aptempna i.e. antemna) *Ir. Glosses* No. 70 and p. 155: gen. pl. *sesa*, Senchas Mór, p. 170. As to *ethar* v. supra p. 66.—*Ed.*

SRUB MUICCI ('a pig's snout') a verbo ruo .i. sroinim.

O'D renders *sroinim* by 'I root with the nose', as if it were derived from *srón*, but it rather seems the modern *sraoinim*: *srub* may be connected with Lat. *sorbeo* and ῥοφέω, Ion. ῥυφέω.—*Ed.*

SIUR ('sister') a nomine soror latine.

Now 'cousin', 'kinswoman': *deirb-shiur* (compounded with *dearb*) is 'sister': cf. Corn. *huir*.—O'D. W. *chwaer*, Bret. *c'hoar*, Lat. *soror* from *sosor*, Skr. svasṛi—all from SVASAR, whence also other Irish forms, *fiar*, *fiur*. *Sethar* in *sethar-oircnid* Z. 767 'sister-slayer' and *pethar* 'sororis' appear to come from SVA-TAR, The Pictish (?) *salur* in the *Duil Laithne*, seems from *sador*, *sator*.—*Ed.*

SAL NA TRAIGED ('heel of the foot') a sola .i. lar ('ground') no ontsalchar fordobi in cois ('or from the mire on which the foot is').

salaib (gl. bassibus) Gildas: *sál* 'heel' like the W. *sawdl*, M. Bret. *seuzl*, is from STA-tlo.—*Ed.*

SAIL .i. ('willow') .i. sofillti í ar a maithi ('pliant is it for its softness').

The dimin. *saileog* is still in common use for 'sallow'.—O'D. Manx *shell*, *shellagh*. W. *helyg* 'willows,' Corn. *heligen* (gl. salix), Bret. *halek*.—*Ed.*

(*a*) MS. scinde.
(*b*) 'to cut'.—O'D. but *dluge* here is for *dlugiu*, one of the vocalically ending 1st persons sg. above referred to s.vv. *Duile* and *Ithe*.—*Ed.* (*c*) 'a laughingstock to all'.—O'D.

SINNACH ['a fox'] .i. sennech .i. nech is sine do chonuib é ar fot a ree ('one who is oldest of dogs from the length of his life').

apparently the same word as *sindach* (gl. putidus) supra s. v. *Putte*: asrir in *sinnach* n-allaid, Broccán's hymn, l. 61. Manx *shynnagh*.—*Ed.*

SIC ('frost') .i. sec ('dry') a nomine siccus .i. tirim ('dry').

v. supra p. 149, s. v. *Secc*.—*Ed.*

SALTAIR .i. a nomine (p)salterium.

There were at least three Irish compilations in metre called by this name: The Psalter of Cashel, the Psalter of Tara and the Saltair na rann.—O'D. Cormac's glossary is called the sanasán *saltrach* Cormaic in Laud 610, 86 a, col. 3, which exemplifies the gen. sg., M. Br. *sauter*, W. *sallwyr*.—*Ed.*

SCATAN ('herring') .i. scuit inn ena .i. genaid ind uisci ['the buffoon (*scuit*) of the water (*en*), the laughing-stock of the water'].

Now *scadan*.—O'D. Manx *skeddan*, W. *ysgadan* 'herrings', *ysgadenyn* 'a herring'. Herrings are also called in Welsh *pen-waig* 'empty heads', and the Irish etymology above given seems to rest on some such contemptuous opinion as is expressed by the Welsh name last cited.—*Ed.*

SETHOR .i. noe. un. bibliotica .i. librorum custodia.

O'D conjectures 'a library'. This and the following article come in the ms. at the end of the words beginning with T.—*Ed.*

SETHOR no men do dia ('for God') unde est isin tris tig anail morainn mac múin laind lais sethar sorar .i. lais ar siur .i. lais ar siur anarndainib la dia 7 berid mac ndo 7 rl. 7 bid aonta do fri dia 7 dosngegha ara genas 7 a naibe 7 a feile 7 rl. ata dono nomen coibnesto don anmaimsin isin duil feda mair .i. sithothar cech tren ('our sister shall go among our people with God, and shall bear a son to Him, etc., and he shall have a covenant with God, and he shall choose her (*a*) for her chastity and her holiness and her honour (*b*) etc. There is, moreover, a nomen related to this noun in the *Duil Feda Máir* i.e. *sithothar* every one mighty'.

See above s.v. *Anart*.—O'D. See also s.v. *Niae* p. 121. *Sethor* 'a name for God' reminds one of Cicero's caelestum *sător* i.e. Jupiter.—*Ed.*

(*a*) *do-sn-gegu*, reduplicated future of *togu*, with the infixed pronoun *sn*. So *do-n-gegat* 'they who choose'. Z. 1057. *dogegaind anad sund* 'I would choose to rest here,' Trip. Life, 6 b. 2.—*Ed.*

(*b*) 'and he shall prevail by his chastity, meekness and love'.—O'D.

SEXTA DECIMA LITTERA.

TRÍATH i.e. a king, because through him (*treime*) are foods (*a*) of the land (*ethæ iathæ.*)

B reads: iarsinni treith nethas iathæ treime ethæ iathæ.—*Ed.*

TÍ i.e. a garment (*brat*) i.e. a fire (*breo*) against cold (*fuit*)

So O'Davoren, who cites *do-m-icfa tí mo macain múi.—Ed.*

TORT i.e. a cake i.e. nomen de sono factum est: inde *tortíne* i.e. a little cake.

W. *torth.*—O'D. Corn. *torth*, Bret. *tors*, all from Lat. *torta.—Ed.*

TOISC i.e. voluntas hominis i.e. what is pleasing to a person, unde is said *toisc dam* 'it is pleasing to me.'

toisc-limm 'voluntas apud me' = *volo*, Lib. Arm. 18. a. 2. Perhaps the W. *dais.—Ed.* O'Clery has the derivative *toiscidhe* .i. toil.—O'D.

TRÍATH also, three things it means: *tríath* 'king' i.e. he pacifies (*sidaigther*) the land (*tír*): *tríath* 'sea' it terrifies (*uathathar*) the land: *tríath* 'hog' it turns up (*soodathar*) the land. Now they are distinguished in their genitives (*b*): *tríath*, now, 'king,' *tréith* is its genitive: *tríath* 'sea', *tréthan* its genitive: *tríath* 'boar', *tréithe* [*treithirne.*—O'D.] its genitive.

tréith 'regis' occurs supra s. v. *Orc treith. Tréthan* the gen. and *tréthain* the acc. sg. of *triath* 'mare' occur in the *Félire*, June 3, Dec. 11. With this Siegfried compared Τρίτων and Zend *Thraetaona* ('Feridun'): *trethan* (gl. gurges) Z. 737 (whence the adj. *trethnach* 'stormy') seem connected. I have not met *tríath* 'boar' elsewhere, except in O'Clery's Glossary, where *triath* is also said to mean *tulach* 'a hill'. The several etymologies of *tríath* are thus in B: Tríath .i. ri tirsith a taithmech. Triath .i. muir tiruath a taithmech Triath .i. torc tirsod a taithmech. Here *taithmech* is a grammatical term meaning, apparently, 'analysis'.—*Ed.*

TINNE .i.e. disease (*iubar*) of death i.e. it stiffens every entrail. *Tinde*, then, i.e. *tenn-eo*, a point (*c*) that stiffens the feeling [?] of the heart until the animal is dead therefrom.

B has: *Tinne* .i. *iubar bados* .i. *tenneo* .i. *eo tinnes teinm in cride combi marb de an anmandæ.—Ed. Iubhar* .i. *galar* H. 3.18. p. 654, col. 2. *eo* .i. *rinn* and *tinm* .i. *tuigsin* O'Clery.—O'D. The passage is obscure: *tinne* glosses chalybs in Z.726.—*Ed.*

TECH 'house' ab eo quod est *tectum.*

(*a*) 'the corn'.—O'D. (*b*) 'oblique cases'.—O'D. (*c*) 'dart'.—O'D.

Still the word in use in most parts of Connaught. In Munster the form is *tigh*, in Ulster *toigh*, in Meath *tigh*, *stigh* and *stagh*. Cf. Lat. *tego* and *tectum* with Gr. *στέγω*. It enters largely into the topographical names, as Taughboyne (*Teach Baoithin*) in Donegal. Tedavnet (*Toigh Damhnaide*) in Monaghan, Timoling (*Tigh Moling*) in Kildare and Carlow: Stackallan (*Toigh Chonáin*) in Meath, Stillorgan (*Tigh Lorcain*) near Dublin, etc.—O'D. The form with s (cf. *a-sdeg* 'vom hause' Z.565: *a-steach* 'into' (*a*) *a-stigh* 'within') is the oldest: cf. Skr. *sthag*. The *ch* for *gh* is not easily explained. The W. *ty*, pl. *tai*, points to an Old Celtic *tagi*.—*Ed.*

TOREICC .i.e. secret telling (?) i.e. information which is given in silence: i.e. in a whisper (*hí sanais*).

TORC ('a hog') quasi *porc* i.e. a mutation.

Still in use to denote 'hog', 'wild boar'. Enters largely into topography, as Turk mountain, Drum turk, Clonturk etc. W. *twrch*.—O'D. Corn. *torch*, Br. *tourch*.—*Ed.*

TARBH ('a bull') quasi *taurb* i.e. a *tauro*.

W. *tarw*.—O'D. Manx *tarroo*, Corn. *tarow*, Bret. *taro*, all from the Old Celtic *tarvos* The Latin *taurus* is for *tarvus* as the Greek *ταῦρος* is for *ταρϝος*.—*Ed.*

TETHRA, name of a king of the Fomorians: inde dicitur in the Dialogue (of the Two Sages (*b*) *iter triunu Tethrach* 'among Tethra's mighty men'.

Tethra is glossed in the *Forus Focal* by *badb* 'scallcrow' *τέτραξ*, and O'Clery has also *teathra* .i. muir 'sea'.—*Ed.*

TREB ('a tribe') i.e. *trib* ab eo quod est *tribus*.

treabh, gen. *treibhe*, still in common use to denote 'tribe', 'sept'.—O'D. There was an O. Ir. *triab* and there is a Gaelic *treubh*.—*Ed.*

TENLACH [sic B, *tenlaeg* A] i.e. *tene* ('fire') *lige* ('bed').

Seems the same as *teallach* 'hearth'.—O'D. In Z. 822 *tenlach* glosses tolletum.—*Ed.*

TEIRT i.e. *tertia* hora.

itir teirt 7 noin, Senchas Mór p. 104 'between the third hour (after sunrise) and the third hour before sunset'.—*Ed.*

TÉT ('a string') nomen de sono factum.

tét (gl. fidis) Z. 79 = W. *tant*, pl. *tannau* = Skr. *tantu* 'thread', *tantrí* 'string of a musical instrument'—root TAN, whence *τάννμαι*, *τείνω*, *ten-do* etc.—*Ed.*

TEMAIR ('Tara') .i. *te-múr* wall (*c*) of Té daughter of Lugaid, son of Ith. Or Greek was corrupted there: *teomora* [*θεώρεω*?] i.e. conspicio. *Temair*, then, every place from which there is a remarkable [?] prospect both in plain and house (*d*), ut dicitur *temair na tuaithe* ('*temair* of the country') i.e. a hill, *temair in tige* ('*temair* of the house') i.e. an upper room.

Temair was common as the proper name of a woman, and is still the name of several conspicuous hills in Ireland.—O'D. v. *Milgitan* and *Mug-éime* supra pp. 107, 112. As to Té (better Téa) see *Three Ir. Glossaries* pp. xii, xiii.—*Ed.*

TEIM [*Tem* B] everything dark, unde dicitur *temen* 'dark or pale-grey'.

(*a*) See *Tairsech* infra.—*Ed.* (*b*) *is in imagallaim in da thuar*, B.—O'D.
(*c*) 'mound'.—O'D. (*d*) cech locc as mbi aurgnam deicsi iter mag 7 tech, B.—*Ed.* 'omnis locus conspicuus et eminens sive in campo sive in domu, sive in quocumque loco sit, hoc vocabulo quod dicitur *Temair* nominari potest,' *Dinnsenchas*.—O'D.

From root TAM, whence Skr. *tamas* darkness, and *timira* = Ir. *temel*, Corn. *tivul* in *tivul-g-ou* 'tenebrae', M. Br. *teffal, teffoal*, W. *tywyll*. See *Deme* supra, p. 55.—*Ed.*

TENLAM i.e. a spark, i.e. fire (*tene*) of (the) hand (*lámh*).

O'Clery explains this by *teine creasa*.—O'D., which glosses *igniferrium*.—*Ed.*

TAILM [*Teilm* B] ('a sling') .i. *tell-fhuaim* .i. the stroke [?] of the thongs (*iall*) and their sound.

I would rather read with B *tobae iall* 'division, or separation of thongs'. *Tailm* (M. Bret. *talm*), seems cognate with W. *taflu* for *talfu, talmu*. An early example occurs in *Leb. na huidre*, (Amra Cholumcille, note): maidid esi a deilm am*ail* chloich a *tailm* 'her cry breaks from her like a stone from a sling'. gaibthi cloich isin *tailm*, a Lóig 'Put a stone into the sling, O Loeg'! *Seirglige Conculainn*.—*Ed.*

TROGEIN ('daybreak') i.e. *gein* 'offspring' and *trog* 'to bring forth' [?] i.e. the rising of the sun, and this is the brilliance before the sun in the morning.

B has: 7 as geinither a ruithni riasin gréin isin matain 'and from it is born the brilliance before the sun in the morning'. As to *trog*, it is glossed by *clann* infra s. v. *Traigli*.—*Ed.*

TORB quasi *turb* i.e. a troop or number.

The meaning is that *torb*, W. *torf* 'a crowd', is from Lat. *turba*, τύρβη.—*Ed.*

TIPRA ('a well') quasi *topra* [i.e. water bursts (*tobruchta*) from it], or *teipersiu* 'a springing'.

From B.—A is corrupt here: *tipra* gen. *tiprat*, dat. *tiprait*, is an *ant*-stem.—*Ed.* Still a living word: also written *tibra, tiobraid* and *tobar*: enters largely into the topographical names.—O'D. deissetar in chléirich icon *tiprait* 'the clerics sat by the well', Trip. Life of Patrick. Manx *chibbyr*.—*Ed.*

TOTH every feminine word and every female, quod est nomen membri muliebris.

So O'Clery.—O'D. root TU.—*Ed.*

TROETH [B; *traaeth* A] i.e. everything neutral and every neuter.

TUILM .i.e. muliebre membrum.

Here B inserts: Tarr mac ughaine unde mac tarræ.—*Ed.*

TAURGEIN [*tuirigin* B] i.e. a king.

[TUIRIGIN .i. e.] *Tuili-gein* i.e. a mouth (*gin*) that fills (*tolín*) with truth out of nature, so that it is made one with the truth of the scripture. [Aliter] *Tuirigin* i.e. *tur-gina* i.e. a tongue. Aliter *Tuirigin* ('a brehon') quasi *gein a tuir*, i.e. as there is a great tower supporting a house and many arms out of it, *sic* his house is the present world; this then is the tower, the truth of the law of nature. These are the many arms from the tower, the various meanings and various ways of judicature.

TUIRIGIN also i.e. a king, as is said in *Duil Roscadach*: Ni tulach fri tuirigin tuigethar tuile mara muirne (*a*) "Not a hill for a king who perceives great floods of spears" (*b*).

(*a*) The three last words are cited by O'Davoren s. v. *Muirenn*. The passage in A is corrupt—*Ed.*
(*b*) 'It is no addition to a king to pass over the waves of the briny sea'.—O'D.

(Aliter) *Tuirigin* i.e. *torracht-gein* i.e. a birth that passes from every nature into another (*a*) i.e. a birth of the true nature (*b*). *Ut dixit* Fachtna son of Senchaid: Fuirem gein torrachta doreith aicn*ed* noll o adam conimteit tre gach naimsir nadamra cobetha brath, berid aicned enbethæ di cach duil derb deisin oen *con*noe .i. cossin duine ndedenaig [ndedenach F] bias cobruindi brathæ 'he gives a transitory birth which has traversed all nature from Adam (*c*) and goes through every wonderful time down to the world's doom. He gives a nature of one life ..... (*d*) to the last person who shall be on the verge of judgment'.

Aliter *Turigein*, i.e. *toerae-gein* i.e. a child *næræ (eræ ?)* i.e. a child that is born, i.e. his two feet before him [and his head at the end *(e)*]. That child then puts forth its columns, like a sentence i.e. the brehon repeats a judgment of true nature and a poet's comment: these (are) the two feet of the judgment (*f*): its head at the end i.e. the testimony of the canon.

A bad thing (is) any sentence that is passed
which is not wrought up after industrious reading,
which is not accompanied by the holy canon,
which is not guaranteed by a noble apostle (*g*),
which is not strengthened by the Holy Spirit;
and every thing is pure which harmonizes with the canon.

This is the last word in the Bodleian copy.—O'D.

Teist [*teisst* B] ('a witness') a *teste*.

tesst, Z. 61: cáin-*teist* 'bonus testis' Z. 826: *o testaib* coraib, *Senchas Mór* 266. W. *tyst*, Bret. *test*.—*Ed.*

Turud ('dry weather') .i. c. *tur-shuth* .i. e. *tur* everything dry and *suth* 'weather'.

F has *taurad*, A, *tuarad*, B *turud*. *Suth* 'weather' occurs supra, s. v. *Flechad*. *tur* is probably = *du* + ARu: cf. Lat. *āreo*, *āridus*.—*Ed.*

Torc a *nomen* for a heart, ut dixit Etan, daughter of Diancecht, *Im foindam mo thuirc* i. e. as to the palpitation which is on my heart.

B has *I fondam mo thuirc* .i. *i fogluasacht mo cride*. F has *ni fó in dam dom mo thuirc* .i. *mo chridi im chliab cofil for crith* ('of my heart in my breast which is trembling'). O'Clery has not only *torc* .i. croidhe 'heart', but *torc* .i. eineach no aghaidh 'face'. So O'Dav. 121.—*Ed.*

Trefhocal [*Trefhoclæ* F. *trefocul* B] i. e. three words that are in it, i. e. two words of praise to counteract [?] the reproach which the third word causes i. e. the word of reproach and satire.

(*a*) Gein torracht [.i.] torroich as gach aigniud inalaill B.—*Ed.*
(*b*) 'A mouth that resolves the difficulties of another's mind that is the person of natural truth'.—O'D.
(*c*) 'The mouth which resolves the difficulties of great nature has laid down from Adam.'—O'D.
(*d*) 'To every creature that is certain from one to another.'—O'D.
(*e*) 7 a chend fodeoid, F and B —an *agrippa*.—*Ed.*
(*f*) 'He is the pronouncer of judgments of natural truth, and it is the obscure words of the poet that dictate the judgment here.'—O'D.
(*g*) 'Nothing is right which by judgment is not awarded, which is not according to full learning arranged, which with pure canon is not.....which with the noble (apostle) is not practicable'.—O'D.

TAURTHAIT ('an inadvertent assault') .i. *taurachtither* ('it is.....') i.e. *verbi gratia* (*a*), thou makest a throw from thee to hit [?] anything (*b*) whatsoever. An animal is suddenly roused (*c*) before it, and was wounded or struck or killed by it from this occurrence [?] then is said *Taurthait* or *turachur.*

TIGRADUS i.e. the last responsibility (*d*).

This should be *tig-rathus* (or, as in F, *Tigrathos*) see *tigba* and cf. *rath rathachas* 'security'.—*Ed.*

TIGBA i.e. everything last, this is *tigradus* i.e. he who parts from the treasure *(frisin main)* or from the person last.

cf.H. 3.18, p. 74, col, 1: *Tigh* .i. cach forcenn nderid ('every conclusion of an end').—*Ed.*

TUGEN [*tuigen* B] quasi Togen i.e. a toga; toga enim est genus vestis pretiosi. Aliter *tuigen* i.e. *tuige én* 'covering (*tuige*) of birds' (*én*), for it is of skins of birds white and many-coloured that the poets' toga is made from their girdle downwards, and of mallards' necks and of their crests from the girdle upwards to their neck.

Seems cognate with the Gaulish name *Tugnatius* and the Ir. verb *ind-tuigther* (gl. induitur) Z. 465. The latter part of the article I translate from B: oa cris sis 7 do braigdib cail*ech* loichen 7 dia cuircib o cris suas co(a)mbraigit.—*Ed.*

TOP [*tap* B] i.e. a start or sudden: inde est 'the precipitate (*top*) does not obtain his end: it is incumbent on a tutor to check the rash.'

Manx *tap, tappee* 'quick' 'active'.—*Ed.*

TAMHLACHTA i.e. *tam-shlechta* .i.e. a plague that cut off the people in that plain) i.e. in a great mortality during which the people used to go into the great plains that they might be in one place yet before death, because of their burial in those plains by those whom the mortality did not carry off. For if each of them were dead, one after another in his own place, they would not bring them to churches, for the people who were alive after them would not be able to bury them; et inde *Tamlachta* nuncupatur.

As don duinibadh sin muintire Parrt(h)alóin adberar *tamlechda* fer nEreann, *Chron. Scot.* p. 8. *Tám-lechta* ('plague-graves', *tám* = tabes) is probably the right reading.—*Ed.*

TENDÁL i.e. *tene dál* i.e. a flocking (*dál*) to fire (*tene*) i.e. to the place where the *tendal* is kindled.

O'D conjectures 'a concourse of people at a signal fire'.—O'Clery has *Teanndal* .i. tene dhál .i. dáil no triall go teinidh, a 'bonfire', perhaps.—*Ed.*

Additional Articles from B.

TRAIG ('foot') a tractu vel quasi *ter* rig .i. rig terram ar isi benas fri lar ('for it strikes against ground').

(*a*) *Arosc friarí* 'into a brake at any time'.—O'D; but *arosc* is *verbum*, v: *inrosc* supra, and B here has '*verbi gratia*'.—*Ed.*

(*b*) *Do-ermaisin* F and B, '*do urmaise*' A. I rather think this means 'to aim at' and then to purpose: cf. *tuisled ho ermaissin ḟirinne* Z. 1064, and *ro-urmhaisedh*, O'D's suppt. s.v. *Urmhaister.*—*Ed.*

(*c*) *Docuirither* 'happened to be'.—O'D.

(*d*) In his Suppt. to O'R. O'D defines *Tigradus* as 'the person who has last seen any thing lost or missing'.—*Ed.*

traig gen. *traiged* dat. pl. *traigthib*: a t-stem, W. *troed* pl. *treid*: Corn. *troit, troys*, pl. *treys*, Bret. *troed* pl. *treid*, cf. Gaul. ver*tragus*, Gr. τρέχω, Goth. *thragja*, root TRAGH.—*Ed.*

TRUID ('a starling') on treod imbi asberar ('it is so called from the flock wherein it is') no on traide .i. on luas doní ('from the haste it makes').

Now *druid* cf. W. *drudwy*.—O'D. Manx *truitlag*, Bret. *tréd* and *dréd*.—*Ed.*

TRU quasi do ru .i. doig a tuitim ('likely his fall') a verbo ruo vel tiru arti tuitme ata ('about (?) to fall he is') vel a troia [Troja?] dicitur .i. ar a mince a hairsen ('from the frequency of his standing still').

tru is understood to mean a wretched or miserable person.—O'D. am *trú*-sa tra olse 'I am a wretch indeed, says he'. *Seirglige Conculainn*: cf. perhaps A.S. *threá* afflictio, malum, calamitas.—*Ed.*

TRUAGH ('wretched') .i. tru agh .i. agusta(*a*) do gurab trú ('he is driven [?] until he is to be pitied').

W. and Corn. *tru*. Diez connects Fr. *truand*.—*Ed.*

TORSI ('sadness') .i. tor gach tromm ('*tor* is everything heavy') .i. tromsi hí ('heaviness is it').

toirse, toirsech Z. 585, 252, 1043.—*Tor* is probably cognate with Lat. *tar-du-s*.—*Ed.*

TRUAIL ('a scabbard') .i. dir uailli í ('due to pride is it').

trúaill is the right spelling: v. supra s. v. *Faigin* p. 77.—*Ed.*

TELLAIR ('the earth') i.e. a tellure.

Teallur, O'Clery, *Tellur* in H. 3. 18. p. 74 col. 2 ib. gen. *tellrach*, dat. *tellraig* supra s. v. *Flaith* and *Senchas Mór* p. 64. Corn. *teller, tyller*.—*Ed.*

TARATHAR ('an auger') quasi dair uath air .i. fuath na darach bis fair ('the hatred of the oak is upon it') .i. arasicesi ém ['for its cuttingness indeed'].

O. W. *tarater* now *taradyr*, Corn. *tardar*, Br. *tarar*, Gr. τέρετρον, Lat. *terebra* for *terefra, terethra*, Kuhn, *Zeitschrift*, XIV. 218.—*Ed.*

TONN ('a wave') a verbo tundo vel a tondeo .i. ar berraid in fer don murbach ('for it shaves the grass *fér*, from the seamarsh [?]').

pl. *tonna* Z. 263, 1040, Fiacc's hymn, l. 4. W. *ton*, O. W. pl. ir *tonnou* (gl. aequora). The glossographer seems right in comparing *tundo*, root *TUD*, whence Τυδεύς, *Pertunda* etc.—*Ed.*

TURESC ('a saw') .i. taresc .i. tairis tescas cach ni no diriuch tescas ('what cuts everything across it (*b*). Or what cuts straight').

Lives in Ulster: obsolete elsewhere.—O'D.

TULACH ('a hill') quasi tul uach .i. uacht inti ('cold in it') 7 sí na tul .i. nocht ar is tul gach nocht ('and it *tul* i.e. naked, for *tul* (*c*) is everything naked').

TAIRSECH ('threshold') .i. tairis astech tiagar ('over it inwards people pass').

a derivative from a form *tars* = Lat. *trans*.—*Ed.*

TENGA ('tongue') .i. te angabann si ('hot wherein it resides') .i. in bel tall ('the mouth there') (*d*).

(*a*) v. supra p. 115, s v. *Magh*. (*b*) 'backwards'.—O'D. (*c*) cf. W. *tylawd* 'poor', 'needy'.—*Ed.* (*d*) 'within'.—O'D.

Gen. *tengad*, a t-stem, cognate with Latin *ta-n-go*: Manx *chengey (ch* as in English). O'Clery has the form *ting* .i. teanga.—*Ed.*

TROID .i. obann í no luath ('sudden is it, or quick') unde dicitur ticfa intraite .i. coluath ('he will come *in-troite* i.e. quickly') vel quasi trú ait .i. ait i la troich ('it is pleasant to a wretch').

Troid now signifies 'a fight'. The phrase *í traide* [the substantive occurs supra s. v. *Truid*] is used by the 4 Masters, A.D. 1590, for 'quickly', 'instantly'.—O'D.

TRAILL ['a thrall'] .i. a nomine trulla .i. lossat ('a kneading-trough') .i. ar doíre a fognama ('for the slavishness of its service').

O'D says *traill* means 'a drudge, a trull [?], a harlot' [?], but *tráill* 'servus vel serva' is living in the Highlands. O'Clery also errs about *tráill*, glossing it by *losad*. O'Mulconry (H. 2.16, col. 97) has *cacht* .i. *cumal* .i. *ban-traill* 'a female thrall'.—*Ed.*

TACCAD .i. ticaid i.e. ar ti cadhussa bis no ar ti chuad ata ('watching for honour or for fame [?] he is').

Obscure: the verb *taccu*, Z. 885, may perhaps be connected.—*Ed.*

TIR ('land') i.e. a terra.

Tír, the common word for land as contra-distinguished from sea, water.—O'D. Manx *chcer*, W. and Corn. *tir*, Osc. *teerúm*, Beitr. II, 158.—*Ed.*

TUNTI LIN a verbo tundo.

O'D conjectured that this was a *smachtín* or mallet for pounding flax, and he (?) writes in the margin '*tuinte lín* is a living word for 'a lock of hair', and '*menaith 7 tuinn* 'awl and end'. He afterwards thought it 'a lock of flax'.—*Ed.*

TRAIGLI ['shoe-latchet'] .i. traig a lethet ('a foot is its breadth') no da raigled doberar fair ica beim fein dia thoebaib ('or two scourgings it receives in striking itself against its sides') no trog ialle .i. a ialla fein ise a trog .i. a clann ('its own thongs, this is its *trog* i.e. its children').

Traighle gl. corrigia (=W. *carai*), Ir. Glosses No. 74.—*Ed.*

TAST ('silence' [?]) .i. tae astas hé ('silence stops it [?])

tost is 'silence', perhaps cognate with W. *g-osteg*.—*Ed.*

TIAG ('a cover' 'case') on toga ('from the choice') ar is taga set bis inti ('for it is a choice of treasures that is in it') vel a tego.

tiag [better *tiach* (gl. pera, *Ir. Glosses* No. 41)] is borrowed from *thêca*, θήκη.—O'D. W. *twyg* 'a garment'. B also contains this: *Tiag quasi teg vel a nomine graeco custodia.—Ed.*

TON ('anus') a tonitro .i. on torainn bis inti ('from the thunder that is in it') vel à tono fograigim ('I make a noise').

tón=W. *tin*.—O'D. Corn. *tyn*. The etymology reminds one of John of Gaddesden's for peri*ton*eum, *viz.* 'juxta tonantem' (Morley, *English Writers*, II. 66).—*Ed.*

TARRACH .i. uamnach ('timid', fearful') quia fit tor .i. ecla ('fear').

cf. with *tor*, τρέω, *terreo, terror*.—O'D. *Tarrach* from **tarsâco* may well be connected with these words (τρέ(σ)ω, **terseo*, **tersor*) which come from the root *tras* whence Skr. *trasâmi*, *trasyâmi*; but *tor* seems from the shorter root *tar*, whence Skr. *tarala* 'tremens'.—*Ed.*

TIMPAN .i. tim .i. sail ('willow') 7 ban .i. umae bis inti ('brass which is in it)' vel quasi simpan a symphonia .i. on bindius ('from the harmony').

'A small stringed instrument' O'Don. supp. to O'R. Hence *timpanach* (gl. timpanista), *Ir. Glosses* No. 6 and p. 153, where the phrase *tiompan tëad-bhinn* 'sweetstringed *timpan*' is cited from *The Battle of Moy-Lena*. How did *tympanum* ever get to mean a stringed instrument? In the Duil Laithne *ninan* is glossed by *tiompan* and *piplennan* by *tiompanan*.—*Ed.*

TAGRA ('discussion') quasi dagra .i. da n-agra bis ann ('two arguments that are in it').

O. Ir. *tacrae* means 'arguments' (*deg-tacrae*, Turin No. 81) from *do-ad-GAR-ae* —*Ed.*

TUSTALL .i. ar tustoltair riasin leim ('for ... before the leap').

Tustare 'pulsare', Ducange, may possibly throw light on this obscure gloss.—*Ed.*

TERMONDD .i. tirma a maine cin a fliuchad imuich ('dry its treasures without being wet outside').

tearmonn is said to mean 'sanctuary', 'protection' in O'D's supp. to O'R.—*bid derach do termain* (leg. *termonn*?) 'illustrious is thy asylum' O'Davoren's gl. s. v. *Derach*. Probably borrowed from Lat. *termo*.—*Ed.*

TAIRR ('belly') arinni tairc ther ind cach biad ('because all food is collected [?] in it').

W. *tor* and v. supra p. 102, s. v. *Lethech*.—*Ed.*

TAR .i. olc ('evil') unde rothar .i. ro olc ('very bad').

TORRACH ('pregnant') quasi tairr recht .i. ro-racht a bru immon ngein ('her womb reached around the child' (*a*).

Manx *torragh*.—*Ed.* W. *torog* 'big-bellied'.—O'D.

TREFOT .i. eriu 7 manann 7 albu ('Ireland and Mann and Scotland') unde dicitur trefot .i. tri foide meini dibertæ as cach tir dib condenta œnaicde dib tre druidecht 7 rl. ('three sods of ore which were brought from each country of them so that one fabric *(b)* was made of them through magic' etc.) inde dictum est ag togail bruigne da dergæ ('at the demolition of Bruighin da Derga') *Maidfe riala fuada*. Cia asberar din fuata ('she then who is called Fuata') rectius Fotla dicitur quæ regina [erat] tertia istarum insularum. Tres enim erant reginae .i. Ere 7 Fotla 7 Banba. Lege gabala erend ('the conquests of Ireland') si vis plenius scire.

The story about the three sods of ore is now unknown. Trevot (*Trefoid*) in the Co. Meath is the locality at which the magical case (*aicde*) was placed. The story called the demolition of *Bruighin Da Derga* or *Da Bearga*, is preserved in two vellum mss. in the Library of Trin. Coll. Dublin, H. 2. 16 and H. 3. 18, and also in *Lebar na h-Uidre* in the Library of the Royal Irish Academy [and will, it is hoped, soon be published by Mr. Hennessy]. The event took place 25 years B. C. according to Tighernach. The fort was situate on the Dothair ('Dodder'), and a part of the name is still preserved in Bohernabreena, a well-known place on that river, near Dublin. Fodla was a Tuatha dé Danann queen.—O'D.

Here O'D inserts (I know not from what source) the article *Tromdhe* .i. Dei tutelares .i. de urlair no de dídin 'floor-gods or gods of protection'.

(*a*) 'her womb is big with young'.—O'D. (*b*) 'article'.—O'D.

SEPTIMA DECIMA LITTERA.

USSARB i.e. death : inde dicitur in the *Amhra Conri* Rí rodet doussairb in ulltaib i.e. Conrí came by his death from Ulstermen.

So O'Clery. See H. 3. 18 for the *Amhra Conri*.—O'D. In *sarb* I suspect the Skr. *strîh* 'to hurt' (which Bühler has lately found in the Ápastamba-sútras) from STARBH, *sterben, starve.* The prefix *us* would then be by assimilation from *ud* (cf. ὕστερος from ὑδ*τερος*, A.S. *ut*, Eng. *out*) which Siegfried saw in the Ir. oscrad.—*Ed.*

UDMAT[H] .i. ud(d)amnad 'fastening or enclosing' [?], a bar upon the cattle so that they are tied in the middle [?].

Guesswork: A seems corrupt here: B has: *udmad* .i. ud 7 damnad .i. crand ar lias, ('a bar on a cattleshed') .i. gobung gaibther forsin crand condamnaiter anude i comulg. F, has: Udmad .i. ud 7 damnad .i. crann ar lias .i. gobenn gaibthir forsin cethrae condamnaiter anúde i cumung 'a *gobenn* which is put on the cattle so that their *úds* (heads?) are tied in a pound' (?)': cf. *cumann* 'a cattle pound', *Senchas Mór*, p. 268: *damnad* has been put by Bopp with Skr. *dâman* 'rope': cf. also κρή-δεμνον.—See also O'Davoren s.v. *udhma.—Ed.*

UIDIM i.e. a name for the hole through which goes the bar that is on the hurdle when it is being closed.

B has: *Udim .i. nomen dondroi triasa teit in crand bis forsin cleith ocon udmad no occa dunad.—Ed.*

UR .i.e. three things it means (*a*): *úr*, first, i.e. earth, and *úr* every thing new, unde dicitur *imb úr* 'fresh butter', and *úr* everything evil, unde dicitur *lan-daerthae* [*lán dosiathach* F] *cach n-úr* 'fully condemnable is everything *úr* i.e. everything evil.

These three meanings are not yet obsolete: *úr* 'earth', now usually written *uir*, is often applied to the mould of a churchyard (*b*). The second meaning is common in Connaught, where they call the new moon *gealach úr* and new town *baile úr*; but in the S. *úr* means 'fresh' as *im úr* 'fresh butter', *feoil úr* 'fresh meat'. The third meaning is generally used as a prefix in compounds, as *urghrána.*—O'D. In *urghránna* 'valde deforme', O'Molloy, 99, the *ur* is = the O. Ir. intensive prefix *air, aur, er*, and has nothing to do with *úr* 'evil', which stands, perhaps, for *pû-r*, root *pû* (Skr. *puy*) whence

(*a*) 'So called'.—O'D.

(*b*) In a note on the Amra Choluimchille (*Leb. na huidre*, 12a, 2) it is said of Columba's grave: no-ícad a drucht no a *ur* ar cach ngalar 'its dew or its mould used to heal from every disease'. And in the Bodleian *Tripartite Life*: is hé cetna marb dochuaid fo úir cluana maic nois 'he is the first dead man that went under (the) mould of Clonmacnois'. *Ed.*

πύθω, Lat. *pus, pu-teo*, Goth. *fu-l-s, foul.* With the second meaning 'fresh', *úr* = Manx *oor*, W. *ir*, and, perhaps, as Siegfried thought, ὑγρός. To *úr* in this sense I would refer *húrda* (gl. viridarium), *húrdae* (gl. viridia), *úrdatu* (gl. virore) Z. 66, n-*uraigedar* (gl. cui virere) Z. 1070. With the first sense 'earth' *úr*, Manx *ooir*, is perhaps = Skr. *urví* 'earth' lit. 'the Wide', εὐρεῖα. But the O.N. *aur* 'earth' in *Alvismál*, 11, should not be forgotten.—*Ed.*

UCH i.e. ab eo quod est aucha .i. aurgat feda.

The *aurgat feda* is the herb now called *airgead luachra* or meadow-sweet [σπειραία] In the N. *feadh* gen. *feadha* is used to denote strong rushes of which they make rush-lights.—O'D.

UBALL ('an apple') quasi *aball : Aball* autem from a town of Italy whereunto is the name Abellanium : thence they brought the seed of the apples. Or *uball* i.e. *eo-ball, eo* 'a tree' [yew], and *ball* 'a member'. Or *uball* i.e. *Eva-eil* i.e. because Eve was corrupted by it at the transgression.

See Ebel Beitr. II. 170, and add to the words there cited *avallo* (gl. poma) from Endlicher's Gaulish glossary, and the Manx *ooyl.*—*Ed.*

UIM i.e. brass.

The *m* hard, as appears from the reading of F. viz. *uimm :* the Skr. *ambh* 'sonare' is not *belegt.*—*Ed.*

UINCHI ETHA i.e. scarcity of corn.

uinchi may perhaps be cognate with the Skr. *ūna* 'wanting' : *etha* gen. sg. of *ith* 'frumentum', an u-stem = Zend *pitu.*—*Ed.*

UCHT N-OSNAE i.e. ucht osmenta, i.e. a thinking which he thinks i.e. the scrutiny (with which) the poet scrutinizes the composition (*aircetal*). The place, then, wherein is the scrutiny has the nomen *ucht n-ossnae.*

Additional Articles from B.

UASSAL ('noble') .i. uassa fil ('he is over them').

O'D renders : 'he is high' : *uasal* points to an Old Celtic *ὀxalo* : W. *uchel* to *uxelo* : cf. *Uxello-dunum.*—*Ed.*

UA ('grandson') oo e oldas in mac 7 intathair ar is toisechu mac et athair. oldas úa ('younger is he than the son and the father, for the son and the father are prior to the grandson').

haue (gl. nepos) Z. 1029.—*Ed.*

UATH .i. sce ('a white-thorn') ar imat a delg ('from the abundance of its thorns').

The glossographer refers to *uath* 'terrible'.—O'D.

UATNE .i. uait suigdigter (*sic*) indeilb.

O'D translates 'a column (*uaithne*), the place (*ait*) where the effigy is placed', *sed qu.* if the word is not *uaithne* 'childbirth', *Senchas Mór*, 194, 268.—*Ed.*

UALL ('pride') .i. o aille asberar ('from beauty it is called').

gen. *úailbe* Z. 32, 76. Hence *uallach* 'superbus', *ualligim* 'arrogans sum'.—*Ed.*

UAIR ('hour') ab hora latine.

W. *awr*.—O'D. Corn. *ur*. The glossographer seems right here: but in the W. *awr*, not *ur* (u=ó, Z. 117, 118), the *aw*=á makes one think that we have a trace here of the Indo-European YĀRĀ (Zend *yāre*, Gr. ὥρα). On the other hand, why is not the initial y preserved in *awr*?—*Ed.*

UILLIND ('elbow', 'the letter U') .i. uillin a fil and ('an angle that is there') .i. da cnaim no da fid ('two bones or two strokes).

W. *elin*, Lat. *ulna*.—O'D. ὠλένη, Goth. *aleina*.—*Ed.*

UTH ('udder') .i. ont shuth .i. on loimm asberar ('from the *suth* i.e. from the milk it is called')

úth is cognate with Latin *úter* not *uber*.—*Ed.*

ULCHAI ('beard') .i. cai .i. tech ('house') na hoili ('of the *oil* ('cheek') is it').

Now obsolete.—O'D. tall tra patraicc a *ulcha* do fiac ('P. shore for F. his beard') Pref. to Fiacc's hymn.—*Ed.*

ULAD ('sepulchre') .i. [int adnacal] uilli ['the bigger tomb'] no intadnacal aile ('or the other [?] tomb')

Still a living word for a stone tomb or a penitential station in the shape of a stone-altar. Several *uladhs* of this description are still to be seen in the island of Inishmurray in Sligo Bay.—O'D. gen. sg. *ulaid* im nemtiachtain do dénam *ulaid* cumdacht (cumdachta?) imin flaith, *Senchas Mór*, p. 186, and see *Battle of Moira*, 298. I think *aile* here must be the gen. pl. of *ail* 'a stone'.—*Ed.*

USQA ('lard'?) quasi susge .i. geir ('tallow') suis .i. na muici ('of the pig').

URGAL .i. togbal ('raising up').

O'D reads *urghbhail*. But *urgal* occurs in the phrase *urgal cuirmthige* (*a*), Senchas Mór, p. 230, where it is translated 'quarrel [?] in an alehouse'.—*Ed.*

UNACH quasi anech .i. nighe in á .i. in chind ar is á each nard ('washing of the *á*, i.e. of the head, for *á* is everything high').

As to *á* v. *Arad* supra p. 1.—*Ed.*

URNAIGTHE ('prayer') .i. ab ore niges nech ('what washes (*b*) one ab *ore*') .i. ogin inti chan*as* ('from the mouth of him who says it').

O. Ir. *airnigthe, ernaigthe, irnigde: ernacde* in the Book of Deir: *arniged* 'orabat', Fiacc, 26.—*Ed.*

UARAN ('a spring-well') .i. uar a en ('cold its *en*) .i. a uisque ('its water').

Still living: enters largely into topographical names, as Oran in the co. Roscommon, Oran-more in co. Galway, &c.—O'D. Manx *f-arrane*: *uar* 'cold' seems W. *oer*.—*Ed.*

URLA .i. ciab ('long hair') ar is for ur lues hi ('for it moves', *lues*, on the *ur*) .i. tosach ('beginning') quia fit ur .i. tuisech ('beginning') 7 iar each ndéidenach (*c*) ('and *iar* everything last').

urla is still a living word for the long hair of the head.—O'D.

(*a*) W. *cwrwfdy*.—*Ed.*
(*b*) 'one says (makes) it'.—O'D. But the glossographer refers to the purifying power of prayer.—*Ed.*
(*c*) Ms. *ndeigrnach*.—*Ed.*

UNGA ('an ounce') ab uncia latine.

used in the Brehon laws etc. for an ounce of gold or silver.—O'D. *uinge* supra s.v. *Briar*, but *unga* Z. 312, 1076. Manx *unns*, W. *wns*.—*Ed.*

UGTAR ('author') ab augmento ar doni fein ní núa ('for he makes something new').

augtar Gildas, 3, *augtortás* 'auctoritas' Z. 460,897: W. *awdwr*, *awdurdod*.—*Ed.*

USTAING .i. uas toinges .i. na uaisle ca toinge immacomall ('the nobles swearing upon it to perform their agreements').

So in H. 3. 18. p. 79. col. 2.—*Ed.*

UCCA .i. aicci a oenar atá sé ('with him alone it is').

O'D leaves *ucca* untranslated; but I think it must be *uca* 'choice', *Senchas Mór*, p. 48. *ucca*, *ucu* O'D. Supp. *ugga* H.3.18. p. 79. col. 2. ní *uccu* acht is faitsine 'it is not a choice but a prophecy', Z. 1058.—*Ed.*

UDBAIRT ('an offering') .i. uad b*er*or 7 ni haicci bis ('from thee it is brought and not with him is it').

O. Ir. *edbairt*; *edpairt* (gl. oblatione) Z. 7, *audbirt* ('oblationem') Z. 8. O. W. *aperth* now *aberth*, root *bhar*.—*Ed.*

UMAL ('humble') quasi humilis latine: humilis quasi homo [leg. humo] cl. is.

W. *uffel*, Corn. *huvel*, M. Br. *uuel*. The influence exercised in *umal* from *umil* by *u* on the following *l* is interesting. The same phenomenon occurs in *cucann* from *cuclnn* = coquīna, scr*u*t*a*n from scrūtl*n*ium: c*u*b*a*chail = cūbl*c*ulum, c*u*b*a*d = cūbl*t*um, r*u*st*a*ch = r*u*stĭcus: so where *l* follows: dr*u*ad, the gen. sg. of *drui* 'a druid', from dr*u*ed (= *druidos*), Sam*u*al, from Sam*u*el, *unga* from *unce* = uncia (*a*). The sequence *e*, *u* becomes *e*, *a*: cf. *escal* from *esculus*, *credal* from *credulus*. The sequence *u*, *o* becomes *u*, *a*: cf. p*u*t*a*r from p*u*t*o*r, sd*u*p*a*r from st*u*p*o*r.—*Ed.*

UMA ('brass') ab humo ar is de uir do(g)nither ('for it is from earth it is made').

humae 'aes' Z. 445. *humaide* 'aeneus' Z. 765. W.*efydd*.—*Ed.*

UMDAIM .i. ab umbilico .i. imlicen ('navel').

The meaning of *umdaim* is doubtful—the nave of a wheel? the boss of a shield? *im-'lic-en*, umb-il-îcus, ὀμφ-αλός are closely connected.—*Ed.*

USSARB ('death') ut dixit quasi assorb .i. asa orba beres nech fae ('from his land he brings every pilgrim' (*b*)).

See this word supra p. 164. *Orba* is rather 'heritage' and *fae* 'prince':—*Ed.*

UIBNE .i. nomen do lestur bic ambi deog quasi ibni deog ar cech deidbli fil imberlae is an no ene dofuar*as*ccuib ut est feran segene balene erene ibine dicitur fonind*us* arroichled iarom edhadh as *con* nderna ibne de. Sic do*no* suibne intan is do tuirid is dir .i. suibine arroichleth din edhadh ass conderrnad suibne nde ('nomen for a small vessel wherein is drink, quasi *ibni* 'a drink', for every diminutive which is in (the) language, it is *án* or

(*a*) mulenn Z. 740 seems carelessly written for *muilenn*. Colcaid, from culcíta, comes immediately from culcaid.—*Ed.*

(*b*) *fae* .i. *deoraidhe*, Mac Firbis H. 2. 15.—O'D. but cf. *foi* supra p. 80.—*Ed.*

éne which it presents (*a*), ut est *ferán* 'manikin', *segéne* 'a little hawk', *balléne* 'a small vessel', *eréne* ['a little load']. *Ibéne* dicitur thus for afterwards *edhadh* ('the letter *e*') was elided from it, so that *ibne* was made thereout. *Sic*, moreover, *suibne* when it is applied to a column, i.e. *suibine* (*b*) [leg. *suibéne*] for *e* was elided then from it, so that *suibne* was made thereout').

The diminutival termination *íne* may represent an Old Celtic *ignio* or *icnio*: cf. the Gaulish *Tessignius*, *Tessicniu*, Beitr. III. 429. There are many other diminutives besides those in *-án* and *-éne*: those in *-én* and *-ín*, in *-cán* (supra p. 145), in *cne*, as in *ailcne*, in *-nán* (supra p. 1) in *-nat* (as in *derc-nat* p. 57) in *-ócc* (supra p. 131), and see Zeuss, p. 282.—*Ed.*

Hyt yma gan borth duw, W. S. 21. *Awst*, 1867.

(*a*) 'terminates in *an* or *ene*'.—O'D.; but cf. *tuarascbat* (= *do-fo-ar-as-gabat*) 'proferunt', Z. 857.—*Ed.*
(*b*) cf. the name *Suibine* mac mailae humai.—*Ed.*

INDICES.

I.—INDEX OF MATTERS.

acorn 56.
adverbs 70, 97, 135.
affirmative particle 94.
ages of man, names for six, 41.
agrippa 159n.
ale 102, 135, see *Beer*, alehouse 166.
altars of idols 94.
ancestor 151.
animals 144, and see *Bat, Boar, Calf, Cat, Cattle, Compensation, Deer, Doe, Fawn, Foal, Fox, Goat, Greyhound, Horse, Lapdog, Otter, Pig, Pup, Seal, Sheep, Sow, Weasel, Wether, Whale, Wolves.*
anus 162.
aphaeresis *(dechned tosaig)* 23.
apocope *(dechned derid)* 44, 138.
apple 165.
appletree 15.
arms, see *Scabbard, Sling, Spear, Sword.*
armoury 14.
assault 160.
assimilation, progressive vocalic, 33, 147, 151.
———— of vowels 167.
———— of *s* to *r* 84, 162, of *σ* to λ, 151, of *y* to *r* 84.
auger 161.
awl 108.
b written for *v*, 22, 31, 126.
balance 101.
baldness, names for, 143.
barnacle-goose 43, 88.
basket 139.
bat 97.
bathing 73.
battle 29, 120.
battles of Magh Tuiredh 124.
beard 90, 166.
bed 44, 104, 150.
beef 114.
beer 31, 71, 102, see *Ale.*
bell 18.
belly 163.
beltane 19, 23.
bench of boat 154.
bequest 47.
bier 44, 78.
biestings 126.
birds 17, dresses made of skins of, 160; net for catching 152, and see *Barnacle, Blackbird, Carrion-crow, Duck, Egg, Fledgling, Goose, Griffin, Kite, Raven, Scallcrow, Starling, Wren.*
blackbird 145.
blackthorn 60.
blanket 42.
blood 79.
boar 45, 121, 156, 157.
boat 41, 66, and see *Bench, Currach.*
body 30, parts of, see *Anus, Blood, Brain, Buttock, Cheek, Cunnus, Ear, Elbow, Entrails, Eye, Eyebrow, Face, Finger, Foot, Forehead, Gum, Hair, Hand, Heart, Heel, Little-finger, Mouth, Navel, Neck, Nose, Penis, Shin, Skin, Teat, Tongue, Urine, Vein.*
boil 122.
bondmaid 14, 42, 110.
book 101.
bottle 139.
boundary stones 84.
bracelet 125.
bragget 19.
brain 95.
brass 165, 167.
bread 134.
brehons 76, 158.
brewer 31.
bridge 54.
bridle 153.
Britons attending S. Patrick 30.

broth 66.
buffoon 141, 154.
burial-ground 75, 143, 144, 150.
butter 96, 116.
buttock 117.
c for *p*, see *Caisc* 34, *Cruimther* 30, *mac* 111. lost in anlaut, see *Ribar* 144, 146. stems in, 117, 157, 161.
cælestum sator 155.
cáin Pátricc, 30.
cake 25, 156.
caldron of covetousness, 21.
calf 61, 85.
candle 10, 50, 92, candelabrum 35.
canon 35, 48.
captive 32.
carrion 18, 109.
carrioncrow 43.
cart 11, 44, see *Chariot.*
carver 40, and see *Indelba* 94.
cat 18, 32.
cattle 96.
cemeteries, see *Burial ground.*
chain 151.
challenges to complete quatrains 138.
chancel 46.
chapel 121.
chariot 11, 29, 39, wheel of, 61, champion's seat in, 80.
chariot-builder 41.
chc for *gh*, 119.
cheek 104.
cheese 117.
chieftain 71, 80, see *King.*
choir 35.
Christ, twelve names of, 94.
church-officers, 10, 149.
churn 57.
cleansing roads 142.
cloak 24, 33, 73, 104.
clothes, see *Dress.*
coif 120.
collar 33.
comparative suffix doubled, 151.
compasses 30, 41.
compensation 9, 66, 86, 110n, for injuries by animals, 112.
conjunction *neo*, 126.
contract 50.
cook 31.
corn 57, 95.
court 41.
cow 20, 29, 35, 65, 71, 72, and see *Del* 54.
cowdung 27.
criminality 147.
crozier 18.
cumal sen-orba 146.
cunnus 158.
cup 47.
cuppinghorn 91.
currach 41. *curchán* 77.
custom 14, 122.
dative plural (Gaulish) 106.
daughter 96.
day 52, 148.
deadly nightshade 10.
deaf 24.
death 18, 20, 21, 24, 46, 164, 167.
dear 58, 152.
devil 16, 138.
dh and *gh*, confusion between, 65.
diminutives 1, 57, 131, 145, 168.
disease, 6, 82, 96, 149, 156, and see *Baldness, Boil, Diuthach* 52, *Epilepsy, Leper, Plague.*
dish 118.
dissyllable 56.
distress 8.
doe 58.
dog 40, 91.
door 31.
doorpost 5, 97.
draconic beads 20.
dress 47, 69, 156, and see *Cloak, Coif, Collar, Cowl, Earring, Fringe, Garter, Glove, Latchet, Pin, Sandals, Shift, Shoe, Sleeve, Tunic.*
druids 19, 66, 111, 151, and see *Magus avium.*
duck 103.
dung 83, 132, dunghill 40, cowdung 27.
e changed to *a* by a preceding *u*, 167, prosthetic 65, 67, 69.
ear 131.
earring 8.
earth 161.
Easter 34, 36, 37.
eel 126.
egg 128.
elbow 166.
elegy 5.
elision 168.

enchanter 60.
English words, 101.
entrails 44, 98.
epenthesis of *t* between *n* and *sh* (=*h*) 36, of *m*, 63.
epilepsy 140.
evil-eye 107.
expletives 13.
eye 148.
eyebrow 117.
f in anlaut 71, 75, for *s* (*Fenchas*) 8, prosthesis of, 126, 166.
face 146, breadth of, in gold and silver 110n.
fair 49, 99, of a king's son, 129.
faith 95.
family 118.
fat 6.
father 4.
fawn 118.
feast 77, 97.
feminine gender, 12, 158.
fern 143, 147.
fidchell 75.
finger 116.
fire 5, 22, 157, 158, 160, firebrand 12, 17, firewood 19, 45, 73.
fish 70, 92, 120, and see *Eel*, *Flounder*, *Herring*, *Periwinkle*, *Salmon*.
flax 102, flax-seed 141.
flea 56.
fledgling 64.
flounder 102.
fly 38.
foal 152.
food 38, 152.
fool 81.
foot 160.
forehead 68.
fork 27.
fortification 9, 147.
fox 27, 155.
fringe 44.
fruit, see *Apple*, *Nut*.
furze 8.
g lost between vowels, 16.
gaelic 89.
games 75, 99, 128, and see *Goat*, *Horseracing*.
garden 102.
garter 72.
genders 12, 13, 57.
genitive 120n. 156.
gh final resembled *ch* 113.
ghosts 119.
glove 19, 27, 50.
goal 109.
goat 83.
God 155, and see *Art* 3, *Ana* 4, *Badb* 25, *Brigit* 23, *Bé-Néit* 25, *Buanann* 17, *Dagdae* 147, *Dian-cecht* 56, *Tromdé* 163, *Wealth*.
gold 111, 129.
goose 85.
grandson 165.
grave 3, 15, 75, 101, rod for measuring 75.
graveyard 150.
greyhound 115.
griddle 103.
griffin 122.
gum 115.
hair 118, 138, 149, 166.
hand 27, 108, 109, 119, 120.
hare 49, 79, 133.
harlot 59, 84, 101, 109, 139.
harmonization of vowels 167.
harp 23.
hatchet 20.
hazel 35, 36.
heart 159.
heaven 36, 67, 126.
heel 154.
heptasyllable 56.
herring 155.
hexasyllable 56.
horn 164.
horse 32, 71, 83, 93, 106, 153.
—— used as an intensive prefix 147.
horse-racing, 49, 115, 128.
hostage 12.
hour 166, and see *Teirt* 157, *Seist* 150.
house 21, 46, 77, 98, 117, 156, 166, and see *Door*, *Doorpost*, *Hut*, *Ridgepole*, *Roof*, *Sidehouse*, *Threshold*.
human being 121.
hut 25.
i, stem in, 125, changed to *a* by preceding *u* 167, Latin *i* from *ei*, 117.
ice 76.
ijázat 138.
incest 45.
insects, see *Flea*, *Fly*, *Moth*, *Pismire*.
inscriptions 1, 18, 33, 35, 60, 101, 129.
interjections 15, 19.

iron 6, 92, iron-word 30, 76, 94.
ivy 64.
joint of meat, 100, 107.
judge 12, 27, 71, and see *Brehons.*
judgment 17, 519.
kerne 37.
key 68.
king 29, 80, 111, 122, 156, 158.
kisses 120, 135.
kitchen 31.
kite 39.
knife 154, 147.
ladder 1.
lammasday 99.
lamp 103.
lampoon 87.
land 162.
lapdog 111, 115.
lard 166.
latchet 162.
laughter 88, 146.
law and lawterms, see *Abarta* 9, *Aititiu* 5, *Assault*, *Adae* 10, *Ambuae* 10, *Athgabáil* (reprisal) 8, *Audacht*, *Aitire* 12, *Aigillne* 13, *Allud* 14, *Bequest* 6, *Brehons* 76, 158, *Clairiu* 39, *Cobais* 37, *Comain* 34, *Diburdud* 53, *Dire* 52, *Elguin* 68, *Eneclann*, *Enechruice*, *Enechgriss* 66, *Fasach* 76, *Fogal* 73, *Inbleogan* 98, *Othras* 132, *Rudrad* (prescription) 143, *Tig-radus* 160.
laws, test of, 7.
lawgiver 27.
league 79.
left hand, euphemistic words for, 151.
legends: Caei Cainbrethach's visit to the children of Israel, 22. Coire Breccáin 41, Cormac and the Badgers 83, Greth and Athairne 86, Lomna's head 129, Milgitan 107, Morann's chain 108, 152, Mug-éime 111, Manannan mac Lir 114, Nede mac Adnai 87, Cúchullin's prophecy 121, Nínus 121, Nescóit 123, S. Columbcille and the Devil 138, Trefot 163.
leper 27, 104.
leprechaun 1n. 30.
letters: *edad* 29, 168, *muin* 63, *ond* 83, *nin* 126, *uillinn* 166.
lie 37, 59, 68.
light 148.
loan 11, 132.
ls from *lt* in Latin 140.
m infected for *b* between vowels 146, *m* from *n* 31.
magic 60, see *Enchanter.*
magus avium 60.
malediction 22, 44.
mallards 160.
manx language, see *Prosthetic f* and *St, Str.*
halfpence 114.
marsh 43, 119, 147.
masculine gender 12, 108.
maunday Thursday 38.
mayday 19, 23, 36.
mead 106.
meadow-sweet 165.
measure 135, see *Scale, Weight.*
medicine 56, 96, and see *Cuppinghorn.*
metals, see *Brass, Gold, Iron, Silver.*
metre, 6.
milk 57, 58, 71, 100, 107, 149.
mill 42, 109, 157.
mill-wheel 41.
money 134, 140.
monk 108.
moon 70.
moth 49, 99.
mother 17, 22, 106.
moulding-compasses 41.
mouth 24, 119.
mulct 110.
music 11, 35, 43, 69, 89, 90, 157, 163, and see *Harp, Timpan, Trumpet.*
n lost before *s*, 43, lost before *t* in roots, 108, lost in anlaut 126.
navel 93, 167.
neck 115.
needle 150.
negative particle 122.
nephew 121.
nest 124.
nettle 33, 126.
neuter gender 12, 57, 158.
ng from *nd* 134, 150, et v. *Asglang* 1.
ngn for *gn* in Irish latinity 125n.
noble 3, 163, 165, oath of, 167.
Norse words 21, 65, 92, 128.
nose 153.
November 82.
numeral substantive 126, 142.
nut 90, 'nut of science' 35.
oak 132.
oar 135 n.

oath 115, 128.
ocean 8, 94.
octosyllable 56.
ogham 75, cut on rod 130.
oil 131.
ollav 6, 21, 127.
otter 40.
ounce 110, 167.
oxen 74.
p in anlaut lost 4, 8, 93, 95, 131, 132, 142.
packsaddle 153.
pagans 122.
parchment 40.
participle passive, in *na*, Addenda.
penance 53.
penis 108.
penny 140.
pentasyllable 56.
periwinkle 91.
phantoms 119.
Pictish word, 38.
pig 39, 110, 115.
pillow 6, 38, and see *Cluim* 44.
pin 22, 38, 60, 63.
pismire 152.
plague 160.
plants, see *Corn, Deadly nightshade, Fern, Flax, Furze, Ivy, Meadow-sweet, Nettle, Puff-ball, Reed, Root, Rushes, Seaweed, Sedge, Watercress.*
pleader 12.
plough 7.
poem 4, 5, 6, 16, 23, 55, 56, 67, 70, 125.
poetess 133.
poets 5, 6, 21, 22, 23, 27, 33, 53, 55, 58, 67, 72, 127, 135, 138, 160, 165. divination by, 42, 94, 112. compilers of *Senchas Mór* 112.
porridge 104.
prayer 166, 129.
precedents 76.
prefix *imb*-(mutuus) 93, *imb*-(intensive) 94, *ud*-164, *air*-, *er*-,*aur*-,*ur*-164, *roi*-125.
prefix negative 1, 2, 51, 63.
——— intensive *imb*- 94. *der*-61.
prescription 143.
priest 30, 151.
prisoner 24, see *Captive.*
pronoun personal 38, possessive, 106, infixed, 155n.
prosthetic *f* in Manx 166, prosthetic *e*, 67, 69.
provection of *d* to *t*, 151, of *g* to *c*, 100.
proverb 93, and see *Mang*, 118. *Sceng* 150.
puff-ball 21.
pup 39.
quadrisyllable 56.
queen 143.
quern 109.
quire of parchment 31.
racecourse 43.
rake 147.
rampart 116.
ransom 122.
rath 147.
raven 11, 26, 79.
razor 10.
rc from *rg* 100.
reapers 107.
reaping-hook 149.
Red-Branch, 37.
reduplication in nouns 88, 126.
——— in verb 120, 155n.
reed 88.
religion 1, 54, and see *Altar, Caid* 36, *Canon, God.*
rennet 20.
replevin 8.
reprisal 8, 98.
rick 44.
ridgepole 81, 129.
right hand 59.
ring 57, 125, 126.
road 46, 141, 146.
roof 76.
root 118.
rope 64, 104.
rr from *rs* 162.
rt from *rd* 151.
rushes 105, 150.
s changed to *f* (*Fenchas*) 8, preserved in Old-Welsh, 65, from *x* 100, lost between vowels 131.
saints are scalae caeli 1, hypocoristic names of, 111, union of, 111, compilers of *Senchas mór* 122, curative powers of dew or mould from graves of, 164n.
salmon 23, 129.
——— of knowledge 35.
saltair 155.
sanctuary 163.
sandals 73.
satire 15, 86, 103, 110, 144, satirist 31, 57, 141.
saw 161.

sc from *dc* 117.
scabbard 77, 161.
scallcrow 157.
scruple 150.
sea 18, 28, 156. sea-laws, 67.
seal (phoca) 146, 147.
seaweed 136.
sedge 65.
Senchas Mór, composers of, 122.
sepulchre 166.
serpent 125.
sheaf 139.
shears 55.
sheep 127.
sheet 5.
shellfish 91.
shift 33.
shin 104.
ship 17, 101, 105, 125.
shoe 76.
shrubs 60.
sidehouse 3.
sieve 144.
silver 2, 39, 47, 111, drinking-cups of, 7. ring of 58.
sister 154.
sithe 149.
skin 133.
slave 42, 113, 162, sheslave 42, 110, and see *Muinter* 118.
sleeve 116.
sling 158.
smith 89.
snout 154.
soldier 2, and see *Kerne*.
soul 16.
south 59.
sow 21, 81.
spade 78.
spear 3, 47, 61, 78, 87, 147.
spittle, dead man's, 21.
sponge 149.
sr = Latin and Welsh *fr*, 152.
st for *ts*, 70: in Manx from *sc* 70, 92, 104, 147.
star 143, 145.
str in Manx from *sr* 153n.
starling 161.
stepfather, etc., 99.
stone-tomb 166.
story 144.
string 157.
suffix *es* 8, 99, comparative suffix doubled 151, English-*ing* 134, Lat.-*bro* 105,-*bra* 161.
sun 88, 114, sunrise 75, 158, walking sunwise 137.
sunday 114, 148.
superstitions: passing between fires 19: blotch after false judgment 71: hazelnuts of knowledge 35: human sacrifice to ensure stability of buildings 63: divination by poets 42, 94, 112: evil-eye 107.
sword 11, 40.
syllable 56.
t, stems in, 4, 162. epenthesis of *t* between *n* and *sh* (= *h*) 36 and Addenda.
table 45.
tallow 166.
tan 132.
teat 151.
teinm laegda 113.
testament 5.
theatre 128.
threshold 161.
timpan 163.
tomb 79.
tongue 99, 161.
tools, see *Auger*, *Awl*, *Hatchet*, *Rake*, *Reapinghook*, *Spade*.
trap 2, 12.
trees, see *Appletree*, *Blackthorn*, *Hazel*, *Oak*, *Whitethorn*, *Willow*, *Yew*.
trefoclae 159.
triads 122, 142.
tribe 55, 98, 157.
tribute 33, 39.
trough 15, 105.
trumpet 104.
tub 52.
tunic 143.
tutelar gods 163.
twilight 53.
u, stem in, 165. *u-a* from *u-o* 138.
udder 166.
unit of weight 110.
usucapio 143.
urine 118.
v becomes *f* in anlaut, 71, 75, lost between vowels 125, assimilated to *n*, 110.
vein 107.
verb, vocalic ending of 1 sg. pres. indic. active 59, 96, 117.

verbal prefix *roi*-125.
'Vergil of the Scotic race' 145.
vessel 41, 167; and see *Ana* 8, *Boge* 22, *Coire* 41, *Cochme* 47, *Cerníne* 37, *Corn* 37, *Cingit* 34, *Dabach* 52, *Epscop fina* 67, *Espicul* 69, *Escra* 69, *Esconn* 65, *Fethal Indtile* 80, 98.
vice-abbot 149.
Vishnu, of the three strides 114, et v. *Múl.*
vision 13, 23.
vowels see *Assimilation.*
wages 78.
walking sunwise 137.
war 47.
washing 109, 166.
water 26, 27, 53, 65, 69, 73, 92, 97.
watercress 19.
watermill 109.
wave 161, passing through air, 121.
wealth 81, 92, connection between words meaning 'god' and, 4, 5.
weapons, see *Arms.*
weasel 126.
weaving 76, 95.
weights 134, and see *Ounce, Scruple.*
well 158, 166, silver cups at, 7.
wether 117.
whale 133.
wheat 33.
wheel 61, 143.
whetstone 42.
whey 115.
whitethorn 165.
whitsuntide 34.
willow 154.
wind 88.
winter 82.
witness 79.
wolves 87.
wool 73, 131.
wren 60.
yew 92.
yarnspinning 14.
yoke 43, 150.

II.—INDEX OF AUTHORS, BOOKS AND MANUSCRIPTS.

Adamnán's *Vita Columbæ* (ed. Reeves), 125.
Aisli, 122.
Alvismál, 165.
Amra Choluimchille, 72, 77, 147, 158, 164.
Amra Conri, 164.
Anglo-saxon Chronicle, 113.
Armstrong, 26.
Aufrecht, professor, 88.
Battle of Magh-rath (ed. O'Donovan), 25, 46, 95, 166.
Battle of Moylena (ed. Curry), 163.
Beda, *Eccl. Hist.*, 52.
Beitraege zur vergl. sprachforschung, 3, 15, 18, 31, 42, 58.
Bekker, *Carmina Homerica*, 81.
Benfey, professor, 81.
Book of Armagh, 1, 5, 10, 15, 32, 39, 47, 55, 61, 68, 72, 73, 77, 79, 84, 100, 102, 109, 113, 117, 128, 132, 133, 135, 156.
Book of Ballymote, 6, 108, 150.
Book of Deir, 166.
Book of Fenagh, 36.
Book of Fermoy, 7.
Book of Lecan, 35.
Book of Leinster, 4, 11, 15, 101, 144.
Book of Lismore, 23, 36, 74, 76.
Bopp, 164.
Bretha nemed, 21, 22, 39, 54, 55, 67, 83, 85, 110, 122, 149, 153, 164 (s. v. *úr*). Addenda.
Broccán's Hymn, 43, 73, 115, 117, 123, 125, 126, 148, 155.
Bugge, dr. 92.
Bühler prof. dr., 164.
Catholicon (ed. Le Men), 105.
Chenery, *Assemblies of Al-Harîri*, 138.
Chronicon Scotorum, ed. Hennessy, 1, 145, 148, 149, 160.
Cicero, 155.
Cogad Gaedhel re Gallaibh, ed. Todd, 5, 47, 79, 145.
Colgan, *Acta Sanctorum*, 121. *Trias Thaumaturga*, 30, 106.

Colmán's Hymn, 61.
Columb cille, 62, 75.
Creation (*Gwreans an Bys*), 95.
Cuan O'Lochain, 36.
Curry, Eugene, 30, 154, and see *Battle of Moylena, Seirglige Conculainn.*
Curtius, prof. dr. *Griech. Etymologie*, 37, 50.
Dialogue of the Two Sages, 38, 157.
Diarmait mac Cerbhaill, story of, 129.
Diefenbach, dr. *Origg. Europaeae*, 19, 36, 80, 90, 92, 106, 147, 150.
Diez, *Etymologisches Wörterbuch*, 47, 60, 71, 90.
Dinnsenchas, 35, 157.
Ducange, 24, 71, 139, 136.
Duil Feda Máir, 29, 86, 155.
Duil Laithne, 64, 76, 150, 154, 163. Addenda.
Duil Roscadach, 103, 107, 144, 158.
Ebel, dr., 3, 15, 17, 104, 108, 165.
Edda, see *Alvismál.*
Egerton, 88 (Mus. Brit.), 45, 145.
Egerton, 93 (Mus. Brit.), 93.
Egerton, 1782 (Mus. Brit.), 100, 107, 119.
Endlicher's Gaulish Glossary, 165.
Félire Oenguso, 2, 15, 30, 77, 100, 101, 126, 141, 156.
Ferguson, dr., 8, 112 n, 128 n, 143. his *Lays of the Western Gael*, 86.
Fer Muman, 11, 81, 84.
Fíacc's Hymn, 65, 104, 153, 161, 166.
Fintan, Life of S., 64.
Fodla Féibe, 150.
Forbas Droma Damhghaire, 74.
Forus focal 154.
Four Masters, 3, 5, 6, 9, 19, 43, 162.
Gaire Echach, 37.
Gilla na Naemh O'Duinn, 40.
Giraldus Cambrensis, 42.
Glück, dr., 50, 51, 88, 96, 140.
Goidilica (Calcutta, 1866,) 19, 67.
Grimm, *Deutsche Mythologie*, 40.
H. 2, 15 (Trin. Coll., Dublin), 48.
H. 2, 16 (Trin. Coll., Dublin), 1n, 3, 13, 14n, 15, 16, 18, 23, 27, 32, 38, 42, 47, 49, 52, 58, 59, 62, 65, 68, 69, 70, 79, 81, 84n, 87, 88, 92, 95, 122, 129, 149, 162. Addenda.
H. 2, 18 (Trin. Coll., Dublin), 63.
H. 3, 11 (Trin. Coll., Dublin), 62.
H. 3, 17 (Trin. Coll., Dublin), 9, 12.
H. 3, 18 (Trin. Coll., Dublin), 4n, 8, 11, 32, 33, 38, 46, 57, 59, 61, 62, 67, 69, 107, 111, 114, 119, 120, 125, 133, 139, 142, 143, 144, 156, 161.
Harleian, 1802, (Mus. Brit.), 36, 44.
Hennessy, Mr. W. M. 163. See *Chronicon Scotorum.*
Highland Society's Dictionary, 26.
Horatius, 36.
Irish Glosses, (Dublin, 1860), 19, 46, 52, 103, 104, 162.
Irish Nennius, ed. Todd, 63.
Isidorus, 17, 23, 84.
Jocelin, 106.
Johannes Malalas, 63.
John of Gaddesden, 162.
Justi, *Handbuch der Zend-sprache*, 74.
Juvencus (University Library, Cambridge), 3, 30, 49n, 55, 56n, 65, 85, 106, 126, 131.
Keating, 6, 25, 64. Addenda.
Keating (ed. O'Mahony), 142, 143.
Kenneth O'Hartigan, 35.
Kuhn's Zeitschrift, 18, 45, 150.
Kuhn, prof. dr. A. 89, 151, 161.
Laud, 615 (Bibl. Bodl.), 136.
Laud, 610, (Bibl. Bodl.) 155.
Lane, *Thousand and One Nights*, 135n.
Lebar Brecc, 2, 31, 97, 106.
Lebar na h-uidre, 1, 2, 11, 32, 37.
Liber Hymnorum (ed. Todd), 43, 53, 115, 135.
Liber Landavensis (ed. Rees), 65, 148.
Life of S. Moling (Marsh's Library), 60.
Longes mac n Usnig, 15.
Lottner, prof. dr. 45.
Mac Firbis, 18, 21, 25, 58, 77, 78, 81, 107, 109, 146, 149, 167n. 187n. Addenda.
Marcellus Burdigalensis, 106.
Martin, *Western Islands*, 138.
Martyrology of Donegal, 68.
Max Müller, prof. *Oxford Essays*, 20.
Mesca Ulad, 110n.
Milan Commentary on the Psalms, 10, 54, 65.
Morley, *English Writers*, 162.
Nennius, 50, 63.
Norris, Mr. E. *Cornish Drama*, 83 n.
O'Clery's Glossary (Louvain, 1643), passim.
O'Connor dr., 11.
O'Davoren's Glossary, 14, 18, 20, 22, 27, 31, 36, 39, 40, 41, 46, 50, 53, 60, 67, 68, 69, 73, 79, 81, 87, 98, 106, 107, 108, 109, 110, 111, 116, 118, 120, 128.
O'Davoren, 140, 145, 146, 153.
O'Donnell's *Vita Columbæ*, 7.

O'Donovan, dr. his *Grammar*, 15, 99, 129, 138. Addenda. his supplement to O'Reilly, 8, 10, 11, 41, 50, 108, 116, 118, 131, etc. his *Tribes, etc. of Hy Fiachrach*, 150.
O'Dugan, *Forus Focal*, 154.
Ogham tract, H. 3, 18 (Trin. Coll., Dublin), 75.
Patrick's Hymn, 84, 89.
Petrie, dr. his Paper on North Magh Tuiredh, 144.
Petrie, dr. his *Round Towers*, 150.
——— his *Tara*, 107.
Pictet, professor, his *Nouvel Essai*, etc., 6, 18, 142. his *Origg. Indo-Européennes*, 12n. his papers in Kuhn's Zeitschrift, 67, 72n, 82, 115, and see Addenda.
Pictish Chronicle, 125n.
Pliny, *Hist. Nat.*, 20.
Pott, prof. his *Etym. Forschungen*, 149.
Psalters of Cashel and Tara, 155.
Rees, dr. *Cambro-British Saints*, 30.
Reeves, dr. *Columba*, 42, 125.
Royal Irish Academy ms. No. 169 ... 11.
Saltair na rann, 152.
Sanctáin's hymn, 114, 125n.
Scott, *Lord of the Isles*, 42.
Seirglige Conculainn (ed. Curry), 83, 145, 158, 169.
Senchas Mór (Dublin, 1865), 4, 5, 6, 8, 12, 14, 17, 18, 23, 30, 34, 35, 38, 41, 46, 53, 54, 55, 61, 64, 66, 67, 69, 70, 71, 72, 76, 77, 78, 81, 85, 88, 89, 94, 97, 103, 106, 114, 118, 120, 126, 132, 142, 157, 161, 164, 165, 166, 167.
Siegfried dr., 3, 11, 23, 25, 30, 41, 51, 64, 78, 85, 89, 96, 104, 106, 110, 114, 131, 151, 156, 164, 165.
Skene, *Chronicles of the Picts and Scots*, 51, 149. *Four Ancient Books of Wales*, 152n.
Southampton Psalter (St. John's, Cambridge), 19, 57.
Solinus, 20.
Story, *Bailments*, 132n.
Stowe Catalogue, 11.
Táin bó Cuailgne, 38.
Thorpe, *Beowulf*, 113.
Three Irish Glossaries (London, 1862), 1, 4, 21, 56, 63, 83.
Tigernach, 163.
Tobler, dr. 134.
Todd, dr. his *Irish Nennius*, 63, his *Liber Hymnorum*, 43, 53, 115, 135, his *Wars of the Danes and Irish*, see *Cogad Gaedhel etc.* his *St. Patrick*, 10, his *Martyrology of Donegal*, 68.
Togail Bruighne dá Derga 163.
Togail Cathrach Maine Milscoithe, 110n.
Toland, *Celtic Religion*, 138.
Transactions of the Philological Society (1860-61), 14.
Tribes and Customs of Hy-Fiachrach, 150.
Tripartite Life of St. Patrick, 19, 93, 126, 146, 155,n. 158, 164.
Varro, 113 n.
Vergilius, 40, 145.
Wilde, Sir W., 122.
Zeuss' *Grammatica Celtica*, passim.
Zeyss, dr. 150.

III.—INDEX OF PERSONS.

Adam, 1, 159.
Adnae, 87.
Adomnán, 1.
Aed, 145n. Aed Caem, 11.
Aedán, Aedóc, 111.
Ailill Flann Becc, 112.
Ailill, 83.
Ailill Olum, 112.
Áine ingen Eogabail, 9.
Áine mac Luigdech, 22.
Aitherne, 85.
Amargein, 85.
Ána, 4, Ánu, 17.
Art Aenfhir, 2.
Assal, 8, 72.
Athairne, Aithirne, 86.
Augaine Mór, 152.
Axal, 7.

Babgiter, 19.
Bablóir, 19.
Baire, 26.
Baiscne, 142.
Banba, 119, 163.
Bé-Néit, 25, 26.
Benén, 122.
Benta, 21.
Berach, S. 35.
Bil, 23.
Bran, 64.
Breccán, 41.
Bresal Brecc, 18.
Bress mac Elathan, 19, 37, 144.
Brian, 145n.
Brian Boroime, 127.
Brigit, S. 23, 43, 148. daughter of the Dagdae Mór, 145.
Broccán, 140.
Buanann, 17.
Caei Caenbrethach, 22; his judgments cited, 29.
Caier, 87.
Cailte mac Ronain, 122.
Cairbre musc, 111.
Cairnech, 122.
Caplait, 93.
Carantauc, 37.
Cass, 111.
Cathal, 29.
Cathasach, 32.
Cathbu, 39.
Cepi (Kepi), S., 30.
Cera, 47.
Cerball, 40.
Cermait, 119, 145.
Christ, 15, 38, 46, 94, 132.
Cian, 83, 112.
Cíaran of Cluain-mac-nois, 48.
Ciarnait, 42.
Coirbre, Coirpre, 29, 82, 129, 130.
Coirbre Cennchait, 108.
Coirbre mac Etnai, 37, 144.
Colmán mac hui Cluasaig, 52, 82.
Colmán mac Léníni, 11, 42.
Columb cille, 3, 7, 75, 138.
Comgall of Bennchor, 129.
Conaire Mór, 111, 112.
Conall Cernach, 37, 55.
Conchobar, 39, 152.
Conchobar mac Nessa, 21.
Conn cét-cathach, 2, 8, 98.
Connla mac Taidg, 112, 113.
Conrí, 164.
Corc, 82, 85, 122.
Corc mac Luigdech, 74.
Cormac, 29, 40, 85.
Cormac Conloinges, 152.
Cormac Geltae Gaeth, 29.
Cormac haue Cuinn, 112.
Cormac mac Airt, 46, 71, 131.
Cormac mac Cuilennáin, 145.
Cormac mac Taidg, 83.
Creidne, 123.
Crimthann, 133.
Crimthann Mór, 111, 112.
Crutíne, 102.
Cuchuimne, 81.
Cúchulainn, 3, 39, 121.
Cumine Fota, 52, 64, 82.
Curoi, 72.
Dagdae mór, the, 23, 90, 144.
Daire, 122.
Daire Doimthech, 55.
Danann, 123.
Dermait, 145n.
Dian-cécht, 56, 67, 113, 159.
Diarmait, 51, 120.
Diummasach, 51.
Doimin, 61.
Domnall, 10, 11, 51.
Donnchad, 47.
Dubthach, 122.
Dulsaine, hua, 135.
Echaid Cennselach, 125.
Echaid Echbél, 72.
Echaid find fuath n-airt, 3.
Echaid garb, 113.
Echaid mac Luchtai, 134.
Echucán, 145.
Edaine (gen. sg.), 112.
Ende, S., 121.
Eogan, 66.
Eculsach, 85.
Etan, 67.
Etan, daughter of Diancecht, 159.
Ethlenn, 99.
Fachtna mac Senchad, 72, 101, 159.
Fedelmid, 73.
Fenius Farsaid, 22.
Fercertne, 38, 143.
Ferches, 142.

Fergus, 122.
Fergus mac Roigh, 128.
Feridun, 156.
Fer Muman, 11, 84.
Fiacha mac Moinche, 7.
Fiachna, 82.
Fiannachtach, 80.
Fidach, 111.
Finn hua Baiscne, 122, 129, 130, 142.
Finnguine, 145.
Finntain, 110.
Fithal, 71, 129.
Flaithnán, 1.
Flanducán, 145.
Flann, 75, Flann mac Lonain, 145.
Forann, 152.
Fotla, 163.
Gallchobar, 89.
Garbhan, 81.
Glass mac Cais, 111.
Goibniu, 123.
Greth, 85.
Gruibne, 74, 85.
Guaire Aidne, 3, 26, 90, 91, 138.
Isu, 92. Isucán, 145.
Iuchair, 145 n.
Jupiter *caelestum sator*, 155.
Labra Loingsech, 101.
Lachtnán, 1.
Laidgen, Laignén, 26, 90.
Lochru, 146.
Lóiguire, 122.
Loma, 129.
Lomnán, 1
Lonán, 145.
Longecnan, 1.
Luchtae, 134.
Luchtíne, 123.
Lug, 99.
Lugaid, 22, 74, 142.
Lugaid mac Itho, 157.
Lugaid, the Blind Poet, 41.
Lugba, 72, 101.
Lugh mac Ethne, 99.
Luguaed mac Menuch, 101.
Mac Con, 111, 142.
Mac dá Cherda, 7.
Mac Echenach, 11.
Mac Elathan, 37.
Mac Liag, 127.
Mac Liathain, 111.
Mac Lonáin, 145.
Mac Máin, 152, 155.
Mac Samain, 8.
Macha, 63.
Maedóc Ferna, 110, 111.
Mael, 93.
Mael-cothaid, 38.
Mael-Odrain, 8.
Mael-sechlainn, 26.
Maen mac Edaine, 112.
Manannan mac Lir, 114.
Marcán mac Aeda, 3.
Marcóinc, 3.
Mes-gegra, 55.
Midach, 113.
Miled, 22, 27.
Mochua, S., 121.
Moelruain, 101.
Mog Ruith, 74.
Mog mac Nuadat, 8. = Mog Nuadat, 72.
Mol, 107.
Moling, S., 60.
Morann, 75.
Morann mac Máin, 5, 108.
Munnu, 110.
Murchad, 90.
Néde mac Adnai, 38, 56, 57, 87.
Neit, 122. Nét, 25.
Nemon, 122.
Níall Nóigíallach, 41.
Nóise, 15.
Nuada Airgetlám, 144.
Oengus, 122.
Oilill v. *Ailill*.
Olchubar, 128.
Orbh, 128.
Ornait, 26, 90.
Othar, 87.
Partalon, 160.
Patricc, S., 19, 30, 84, 95, 106, 122, 133.
Petar apstal, 42.
Pharoah, 152.
Pól, 140.
Rechtgal ua Siadail, 119.
Ross, 122.
Roth Fail, 74.
Ruad-rofhessa, 144.
Sanbh, 152.
Scath, 151.
Scota, 152.
Seleucus Nicator, 63.

Semblan, 129.
Sencha, 110.
Senchán Torpeist, 135, 138.
Serb, 151.
Suibine mac mailae humai, 168.
Tadg mac Céin hua Oilella, 83, 112.
Tarr mac Ugaine, 158.
Taulchán, 143.
Té, 157.
Tethra, 157.
Thraetaona, Τρίτων
Tulchán, 110.
Uar, 145 n.

IV.—GEOGRAPHICAL INDEX.

Abellanum, 15.
Airmuma (East Munster), 9.
Alba, Albu (Scotland), 41, 42, 72, 94, 137, 163.
Ara, 9.
Ara mór, 129.
Ard Echdai Echbéil, 72.
Ard na geimlech, 143.
Armagh *(Ard Macha)*, 8.
Áth Brea, 131.
Áth dá loarc, 100.
Áth-luain, 151, 152.
Áth na carbad, 143.
Babylon, 18.
Bantry, 21.
Bennchor, 41, 129.
Benntraige, 21.
Bohernabreena, 163.
Boind, 26, 131.
Bregna, 26.
Britons, 114.
Brue, 113.
Bruigin dá Derga, 163.
Búas, 85.
Burren, 121.
Caisel, 21, 33.
Cenn Corad Finne, 26.
Cenondas (Kells), 100.
Cirbe, 74.
Claire, 35.
Cliach, 35.
Cliu, 52.
Clonmacnoise, 129.
Clonturk, 157.
Cloyne, 11.
Cluain-eidnech, 64.
Cnám choill, 74.
Cnoc Rafonn, 7.
Coire Breccáin, 41, 42.
Connacht, 87, 98, 151.
Corc-modruad Ninuis, 121.
Corco-laigde, 55.
Cornish Britons, 111.
Cuirrech Liphi, 43, 128.
Cuirrech chinn eitig, 43.
Dá chích Anainne, 4.
Dál Ríata, 52.
Dál n Araide, 52.
Deise becc, 9.
Dinn Tradui, 111.
Dinn map Letan, 111.
Dodder (*Dothair*) 163.
Drogheda, 42.
Druim-ceta, 11, 57.
Druim Chollchoille, 9.
Druim Innesclonn, 98.
Drum-turk, 157.
Durlas, 74.
Egypt, 152.
Elg, 64.
Emain, 63, 110.
Emly, 93.
Eoganacht, 66.
Eriu, 163.
Feini, 122, 124.
Femen, 64, 74.
Ferna, 110, 111.
Fir Bolg, 124.
Foi, 74.
Fomori, 39.
Frainc, 67.
Gaoth beara, 27.
Gaoth dóir, Gaoth Rois, Gaoth Saile, 27.
Galenga, 83.
Gaill, 67, 75.

Glastonbury, 111.
Goidil, 75.
Haui-Fidgenti, 137.
Hiruaith, 111, 113.
Icht, muir n-icht, 111.
Imbliuch Ibair, 93.
Inber Béce, 41, 42.
Inishmurray, 166.
Irmuma, 9.
Knockany *(Cnoc Aine)*, 9.
Leinster *(Laigin)*, 29, 128.
Leixlip, 151.
Liac do Thursaige túll, 135.
Loch Foyle, 114.
Loch Orbsen (Corrib), 124.
Luachair, 4.
Luigne, 130.
Machaire Chonnacht, 152.
Mag Aoi, 152.
Mag Life, 128.
Mag Sainbh, 152.
Mag Tuired, 123.
Manann, 163.
Manannain, Inis, 114.
Muma, Munster, 112, 113.
Muscraige Liac Thuill, 137.
Oilen Dairbre, 74.
Olnegmacht, 98.
Omna Renna, 132.
Oranmore, 166.
Orbhraige, 128.
Ormond, 9.
Port Omna, 132.
Raigni, 80.
Rathlin, 42.
Ros Tuirc, 141.
Salchuait, 151.
Salt, 151.
Scalp, 154.
Scotia, Scotica, 111, 149.
Scoti *(Scuit)*, 57, 84, 114, 123, 152.
Scotici, 106, 148, 149.
Seimne Ulad, 72.
Sliab Mis, 119.
Sliab Riach, 35.
Stackallan, 157.
Stillorgan, 157.
Subulter *(Subaltair)*, 150.
Tailte, 48, 99.
Taghmon, 110.
Tamlachta, 160.
Tara *(Temair)*, 112.
Taughboyne, 157.
Tedavnet, 157.
Temair, 107, 157.
Timoling, 157.
Tír-dá-glas, 69.
Trevet, 163.
Tuatha dé Danann, 123, 124, 144.
Tulach na coibche, 48.
Turk mountain, 157.
Turvey *(Tuirbhe)*, 8.

V.—INDICES VERBORUM.

A. IRISH INDEX.

á ('hill' 'height') 1, 166.
á ('wain') 11.
abac 13.
aball 15.
abarta 9.
abb 4.
abras 14.
acais 1.
acc 15.
accomal (gl. foedere) 79.
ach 15.
acnamacht (?) 16.
adac 10.
adaltair 1.
adaltrach 1.
adaltras (gl. adulterio) 1.
adamra 3.
adann 10.
adrad 1.
adarc lége 91.
adart 6.
adba othnoe 12.
adbirseoir (gl. adversario) 16.
adbertaig 16.

adnacal 15.
adnai ais 15.
aed 5.
ai 16.
aibind (gl. amoenum) 10.
aiccicht 14.
aicde 14.
aicher 2.
aichtigim (?) 88.
aicillne 13.
aidacht 5.
aidbsi 11.
aig 76.
aige 115.
aigean 8.
aigne 12.
aigrére 12.
ailges 9.
ailim (gl. alo) 2.
aiminn 10.
ainces 14.
ainder 12.
ainech 67.
aingel, aingelsholas 12.
ainmne 51.
ainsic 45.
airber 9.
aircetul 4.
airches 2.
airchinnech 10.
airctech 106.
aire 7.
airget 2.
airmit 51.
airmnech 106.
airndel 12.
aisc 104.
aislinge 13.
aissecht 3.
aith 8.
aithech, aithches 8.
aithinne 12.
aithle 7.
aithrinne 15.
aitire 12.
aititiu 5.
aittenn 8.
alad 14.
alcheng 15.
alchung 14.
allud 14.
almsan 3.
alt ('cliff') 4.
alt ('joint') 56.
altan 10.
altrom 2.
am 3.
ambuae 10.
ambuan 17.
amlabair (gl. mutus) 118.
ammos 5.
amnas 5.
amnert 3.
amor 15. Addenda.
amos 2.
amrath 5.
an 3.
án 7.
ána 4.
anair 6.
anam 16.
anart 5.
anbhót 74.
aneim 3.
anemuin 70.
anfobracht 6.
anidan 12.
ann .i. mater 17.
annach 14.
annath 3.
anne 2.
anomain 6.
ánruth 5, 6.
anserg 2.
apstol 12.
ar 2.
árach 20.
árad 1.
arathar 7.
arco 2.
ard 3.
arg 4.
argda 4.
arggen 4.
arosc 93. 160n.
art 3.
artéine 3.
ao 16.
asan (gl. mulus) 88.
ascaid 3.
asgult 1.
asgland 1, asglang 84.
astol 3.
athabae 10.
athair 4.
athfhuarigim (gl. refrigeo) 149.
athgabail 8.
aucar 15.
auchaide 15. Addenda.
auco (?) 13.
audacht 5.
áui 6.
aunasc 8.
aurdam 3.
aurdúine 9.
aursa 5.
aurtegdais 3.
bab 19.
bacc 18.
baccat 27.
bach ('to rap') 18.
bach ('drunkenness') 27.
bachall 18.
bacur 27.
bádud 18.
bairene 18.
baire ('fortes') 23.
baire ('mors') 87.
bairgen 25.
balb 22.
ball 64.
ball ferda (gl. virili membro) 108.
ballan 25, 27.
bandach 27.
bann 28.
bar 28.
barad 20.
barc 17.
barn 27.
bás 24, báss (gl. morte) 114.
basc 20.
baten 18.
bath 18.
báth 18, 94.
bé 17, 25.
bé charna 142.
bec 23.
beiced .i. guth bó 145.
béist 17.
bél 24.
belltaine, beltene 19, 23.
ben 24, 96.

bendach 27.
bendacht 17.
bentar 24.
berit 21.
berraid 161.
bert 24.
bes ('tribute') 80.
bés 17.
bet 26.
biad 25.
biáil 20.
bibdanas (gl. reatus) 147.
bibsach 93.
bidba (bibdu) 23.
bill 27.
bille 26, 27.
biltengthach 25.
bind 23.
bindius (gl. symphonia) 163.
binit 20.
bir 19, 24, (gl. uisce) 27.
bircli 27.
biror 19.
bliadain (gl. annus) 2.
blind 21.
blor 82 n.
bó 20.
bóbaith 21.
bóc 135.
bocht 25.
bodar 24.
bóge 21.
boingim (gl. meto) 107.
bol 27.
bolg (?) 28.
bolg bélchi 21.
bolgaigim (gl. bullio) 139.
boll 19.
bomlacht 20.
bonn 25.
both 25.
bothar 141.
bótt 22.
brac 19, 27.
bracand 27.
braccaille 19.
bracht 6.
braga 24.
braisech 86.
bran 17, 26, brandub, branorcain 17.
brand (.i. aithinne) 17.
braracht (?) 20.
brat 24.
bratan 23.
bráth 18, 24.
bráthair 18.
bráthchaei 22.
bréeu 78.
breisiu 26.
brénaim (gl. puteo) 138.
brénta (gl. putor) 138.
brestaide 25.
bréth 17.
brí ('malediction') 22.
brí ('hill') 27.
briar 22.
bricht 18.
bricht 56, 57.
bri-mon smetrach 22.
brinda 23.
brisc 20.
brith 73.
bró 109.
brocoit 19.
brossnai 19.
bruinnech 22.
bruth (gl. fervore) 77.
buachail 20.
buae 10.
buide-réid 143.
buaigneeh 27.
buaile 25.
buain 107.
bual 26, 79.
buan 17. Addenda.
buarach 20.
buas 22, 27.
buasach 106.
cacaid 48.
cacc 45.
cadan 43.
cae ('house') 46. Addenda.
cai ('road') 46.
caid 36.
cail 19. 20.
caile 32.
caillech 48.
caill 44.
caill crinmon 35.
caimmse 33.
caimper 47.
caincell 46.
caindel 50.
caindelbra 35.
cáiniud 32.
cáinte 31.
caire 37n.
caire ainsic 45.
cairn 142.
cairt 40.
caisc 34.
cáise 40.
caisel 33.
cáithigud 31.
callaid (-ait ?) 34.
calpdae 45.
cam 47.
cammon 49.
cana 34.
canoin 35, 48.
capall 32.
capell 71, cap-fell 80.
caplat 37.
car 86.
carna 49.
carr ('cart') 44.
carr ('spear') 47.
carted 141.
cartoit 36, 40.
casal 33.
castoit 35, 40.
catar 33.
cáthasach 32.
cathbarr 84.
cathlac 33. cathloc 48.
catt 32.
caunna 49.
cécht 56.
ceilg (gl. dolo) 59.
ceinticul 42.
céir 49.
céit 42.
ceithern 37.
cel ('heaven') 36, 40.
cel ('death') 40.
celebrad 36.
celt 47.
celtra catha 87.
cemes 33.
cendaid 38.
cendais 43.
cendaite 47.

cera 47.
cerb 47.
cerbsire, cerbseoir 31.
cercenn 30.
cérchaill 38.
cermna 49.
cermnas 37.
cern 37.
cerníne 37.
cert 135.
cete 49.
ceticol 42.
cetshoman 36.
cetul 4.
ceu 49.
ciar 38.
cích 31, cíchaib (gl. mamillis) 22.
cicht 40.
cicul 33.
cil 40.
cimas 31.
cimb 39.
cimbith 32.
cin membruimm 31.
cingciges 34.
cingit 34.
cip 86.
cir 74.
cirbe 74.
circul 33.
cistenaigh (gl. coquinâ) 31.
claenre 56.
claidemnus 56.
claime (gl. scabies) 89.
clais 35.
clairiu 39.
clár 45.
clas 45.
cló 49.
clérech 33, 45.
clethar 29.
clí 34.
cliath 46.
clithar 29.
clithar sét 29.
clo (gl. gaoth) 27.
cloch 12, 30.
cloinn 40.
clú 45.
cluais (gl. aure) 10.
cluim 44.
cnoc (gl. collis) 1.
cnú 45.
coach 46.
coairt 33.
col 29.
cobais 37.
cobtach 46.
cobthach 29.
cocad 44.
cocaire (gl. coquus) 31.
cochme 47.
cochmíne 47.
cocul 33.
codal 77.
coech 31.
coelán 44.
coibche 48.
coibse pl. coibsena 36.
coic ('cook') 31.
coic ('a secret') 38.
coiceng 39.
coicetul 43.
coimeit 34.
coimgne 46.
coimmess 39.
coinfodorne 40.
coing 39.
coire 41.
col 45.
colba 36.
colc 11.
colcaid 44.
colcetach 106.
coll 36.
colomna áis 41.
colt 1, 37.
comad 45.
comáin 34.
comdroch 44.
comla 31.
comolc (gl. malum) 44.
comos 43, comus 32.
conair 32.
condoman 49.
condud 45.
conle 49.
contracht 44.
cora 87.
corn 37.
corp 30.
corpte 35.
corr 43.
corrthair 44.
cosc 49.
cosmail 33.
coth 38.
cotud 42.
corb 29.
crand 32.
crand-caingel 46.
cré 123n.
creatra (?) 31.
creithir 48.
crepscuil 42.
cresca 46.
cretir 32.
cride 34.
crinda 45.
crip 37.
cró 46.
croc 32. Addenda.
cróch 'red' 32.
crochcuit 50.
croicenn 32 (gl. pelle) 133.
crom (gl. curvo) 68.
crontshaile 36. Addenda.
cross 30.
crú 35.
cruach 44.
cruim 30.
cruimther 30.
crufhechta 39.
cruimter 49.
cruit (gl. pindaro) 23.
cruith 48.
cruithnecht 33.
crum duma 40.
cruth 33.
cuach naidm 47.
cuad 45.
cuaille 43.
cuairt 2.
cual 44.
cuartugud (gl. circuitu) 88.
cubachail 49.
cucenn 31.
cud (cut ? caut) .i. cenn 54.
cue .i.cnú 85.
cuic 48.
cuif 47.
cuil 38.

cuing 43.
cuiniu 4.
cuinnfiuch 48.
cuinsi 47.
cuirethar 49.
cuirmthech 166.
cuirrech 43.
cuis (gl. causâ) 1, 36.
cuisnit 41.
cuisil 43.
cuithe 44 (gl. puteo) 138.
cul 39.
culian 39.
cullach 45.
culmaire 41, 46.
culpait 33.
cuma 31.
cumal 42.
cumgach (gl. arceo).
cumgach (cumcach ?) (gl. cruciatu) 87.
cumlachtaid 39.
cumtuch 43.
cunnrath 50.
cupar 39 caubar 47.
cuirrich 45.
dabach 52.
dag ('good') 61.
dag ('wheat') 74.
dagbiad 86.
dai 41.
daif 61.
daille 31.
daingnigim (gl. munio) 17.
dair-fhine 55.
dal 58.
dál 52.
dalb 59.
dall 58.
dallbach 61.
dalta dá del 54.
dam 58.
dam ('silent' ?) 62.
dásocht 53.
déach 56, 62.
debaid 59.
decelt 47.
dedel 61.
dédenach (gl. postremum) 5.
dédól 53. Addenda.
del 54.
delg 57, 60.
delidind 57.
deliugud 54.
dellrad (gl. jubar) 75.
deme ('darkness') 55.
deme ('neuter') 57.
demess 55.
denmne 51.
der ('girl') 12, 61.
der ('small') 60.
der- 61.
dér 59.
derbloma 58.
dercáined 59.
dercnat 57.
dercu 57.
dergim (gl. desero) 68.
derna 60.
descaid 59.
descud 59.
desruith 54.
dess 59.
dethbir 53.
dia 2.
dialt 56.
diamain 62.
díarmait 51.
díbad 61.
diburtud 53.
diceltair 47, 87.
dicetal dochennaib 95.
dichmairc 61.
die 53.
digal 52.
dili 60.
dilmuin 60.
dimain 62.
dimse 55.
diu sroll (gl. dies solis) 148.
dingbala (gl. idoneus) 94.
dinim 53.
dircu (gl. glandis) 25.
díre 52.
dírim 93.
dírna 11.
discir 58.
discreit 51.
disert 54.
diss 51.
ditho 61.
dithreb 54.
diultad (gl. nego) 15.
diumusach 51.
diuthach, diuthann 52.
dlomaim (gl. aio) 16.
dlug 62.
dluge (gl. scindo) 154.
dobar 40.
dobar-chú 40, 53.
dobrach 62.
dobrith 53.
dobur 53.
docho 58.
dochualaid (gl. audivit) 11.
doe 61.
dofotha 102.
doi-duine 57.
doig 58.
doman 52.
domeilim (gl. edo) 96.
dommæ 55.
domnall 51.
donæ 55.
dorblus 62.
doss 53, 58.
dotchaid 51, 55.
drac 54.
drai 60.
drend 54.
drennach 54.
dris 60.
droch ('bad') 54, 61, ('straight') 54.
droch ('chariotwheel') 61.
drochben 54.
drochfer 54.
drochta (gl. seinlestar) 14.
droichet 54.
droigen 60.
drúchta déa 57.
druth 59.
duairc 58.
duarfhine 55.
dub (gl. nigri) 75.
dubach 55.
dubad 60.
duchand 69.
duilbir 55.
duili 59.
duillén 61.
duis 62.
dul 58.

dulbair 55.
dulebad 58.
duma 40.
duthcern 51.
ebron 67.
ec 68.
ecal 68.
éces 67.
ecin 68.
ecmacht 63.
ecna 67.
edam 65.
edbairt 167.
edel 64.
eden 64.
edon 70.
égem 67.
eirge 65, 68.
eisim 104.
eisirt 63, 68.
eithech 68.
eithchech 128n.
elada 69.
Elg 64, 89.
elgon 64, elguin 68.
eli 67.
elit 68.
eliugud 63.
ellam 67.
elud 68.
em 3.
emdhe 64.
emon 70.
emuin ('twins') 63.
emuin ('poems') 70.
en (.i. uisce) 166.
enbarr 66.
enbret 65.
enbruithe 66.
ende 69.
enechgriss 66.
enechruice 66.
eneclann 66.
englas 65.
eo 63.
eochuir 68.
eogan 66.
eoganacht 66.
eolchaigim 'cognosco' 86.
epscop fína 67.
erb 68.
erball 64.
ercne 67.
ercra (gl. eclipsis) 68.
ermed 68.
ernaigthe 166.
errach 69. (gl. vere) 177.
es ('death') 70.
es ('food'?) 70.
esbaith 69.
esbicul 69.
esc 69.
escae 70.
escann 65.
esconn 65, escand 69.
escra, escrae 69.
esćne 91.
esnad 69.
espae 65.
esrecht 64.
ess 64.
essad 65.
esse 70.
essem 64.
esser 92.
essine 64.
esslabar 151.
etach 69.
etan ('a poem') 69.
etan 68, 69.
etarce 65.
etarguide (gl. adoratione) 1.
etarlam 86.
etarport 66.
ethur 66.
etsruth 68.
faga 78.
faichell 78.
faigin 77.
failid 78.
faindelach 81.
fair 75.
faithche (gl. platea) 139.
faitsi 80.
faitsine 74.
fál 80.
fang 79.
fann 117.
fasach 76.
fascud 77.
fáth 74.
faithche 78.
fé 75.
fec 78.
fedan 79.
fédilmid 73.
féici 81.
feile 125.
feiss aidche 73.
felc 71.
féle ('poetry') 74.
féle ('modesty') 77.
fell ('treachery') 78.
fell ('steed') 71, 80.
fellae 71.
felmac 74.
femen 74, 78.
femnach 136.
fenelach 81.
fer 71.
fér 76.
ferb 51.
ferdoman 81.
ferenn 72.
ferg ('anger') 77.
ferg ('hero') 80.
ferius 71.
fern 76. Addenda.
fert ('tomb') 33, 63, 79.
fescor 73.
fess 99.
feth 123.
fethal 80.
feuthal 81.
ff 79.
fiacail 76.
fiadmuin 79.
fiadnisse 79.
fialaigim (gl. velo) 77.
fiam 79.
fiannachtach 80.
fich 45.
ficht 80.
fid 77.
fidchell 75.
fige 76.
figell 77.
figuir na gréine (gl. figura solis) 94.
files 56.
fili 74.
fim 71, 80, 126.
fín 71.

ffine 71.
finn 32.
fir 72.
ffr 79.
ffrinnige 5.
firsi 80.
firt 71.
ffs 73.
fiss 71.
fit 71.
fithal 71.
flaith 71.
fled 77.
flesc 71.
fliuchaidecht (gl. liquore) 96.
fliuchud 75.
fó 79.
focal 77.
fochen 79.
fochla 80.
fochlocon 72.
fochonnad 73.
fogal 73.
fogamur 74.
fogantaigi (gl. servio) 59.
fogar (gl. sono) 20.
fograigim 162.
foi 74.
foi .i. flaith 81.
foimlainius (gl. plenitudo) 95.
fola brith 73.
folach 77.
folae 7.
folam (gl. vacuus) 45.
folasai 76.
folman, 73.
folt 77.
forbasach 80.
forcell 94n.
formuichthe 109.
forrach 135.
fos 2.
foss 100.
fot 77.
fót 74.
fothath 80.
fothond 81.
fothrucud 73.
fraig 76.
frecrae 73.
fris 103.
frithaire (gl. vigilia) 77.
fual 73, 79.
fuat 78.
fuil 79, (gl. cruore) 89.
fuin 2, 75.
fuine 78.
fuined 2.
fuirim 81.
fuithir 76.
fuluth 81.
ga 74.
gabur 83.
gae 83.
gaeth 88.
gaethas 87.
gaileng 83.
gaimred 82.
gaire ('short life') 87.
gaire (gl. risus) 88, (gl. risu) 146.
galar 82.
galgat ('champion') 87.
galgat ('bereavement') 90.
gall 84.
gallchobar 89.
gam 82.
gamuin 85.
garb 89.
garg 88.
garmann 90.
gart 86. Addenda.
géd 85.
geilt 1.
geir 89.
geisen .i. enla 37.
gel (gl. albi) 75, 84.
gel ('leech') 83.
gelistar 82.
geltine 73.
gem 83.
gentraigi 90.
ger 87.
gere 87.
giabur, giabair 84.
gibne 91.
gilcach 88.
gilla 88.
gilldae 83.
gillne (?) 13.
gin 88, (gl. ore) 166.
giritain 91.
giugrann 88.
glám 87.
glaidemain 87.
glanad (gl. purgo) 88.
gland, glang 1.
glang 84.
glóidim 87n.
gloine (gl. munditia) 115.
gloir 82.
gluss 85.
gnáth 88.
gníd gnídgal 84.
gnó 86.
gnoe 81n. 86.
goba 89.
gobarcomrád 69.
gobur 83.
góidelg 89.
gol 84.
golgaire 84.
golltraigi 89.
gor, goraim 85.
gorn 85.
goss .i. géd 37, 85.
gotha (gl. vocis) 20.
grace 91.
grád (gl. caritate) 36.
grád ('gradus') 84.
graibre ('loud laughter') 88.
graibre .i. magar 90.
graig 88.
grazacham 84.
grech 90.
grega 88.
grend 90.
gres 123n.
greth 85.
grian 88, gréin (gl. sole) 148.
grinde (gl. fasce) 77.
grinniud 103.
gris 67.
groitmess 86.
groma, gromfa 86.
gronn 85.
gruad 89.
gruaim, gruaim-duine 86.
gruc ('forehead-wrinkle'?) 87.
gruc ('hero') 90.
gruiten 86.
guaire 91.
guba 89.

guidemain 87.
guin 89.
guth 89.
guthán (gl. vocalum) 77.
hor 19.
ia 94.
iara fhoi 97.
iarcomarc 56.
íarn 92. iart, 92. Addenda.
iarnbélra 94.
iarus 98.
íasc 92, 97.
iath 18.
iathlu 97.
ib 93.
ibas 93.
ícc 96.
icht 66, 98.
íchtar 97.
id ercomail 96.
idan 94.
ídol 94.
idu 96.
ilach 96.
imarcuirim (gl. porto) 24.
imb 96.
imbarach 97.
imbas forosnai 94.
imbath 94.
imbliu 93.
imbliuch 93.
imdae 95.
imdell 97.
imlecan, imlicen (gl. umbilico) 93, 167.
imm 67.
immesorcain 93.
imnaiscim (gl. nexo) 125.
imortan 93.
imrimm 93.
imscing 98.
imspelp 143.
in- 95, 97.
inathar 95.
inbir 24.
inbleogan 98.
inchind 95.
ind 147.
ind-ala-déc 94n.
indelba 94.
indeoin 130n.
indester 136n.
indigu 95.
indili 96.
indithim 96.
indlat 109, 119.
indlis 103.
inmain 95.
indtile 98.
inesclund 97.
ingantos (gl. admiratione) 3.
ingen 96.
inis 93.
inles 97.
innbi 98.
innech 95.
innill (gl. fidus) 77.
innill 95.
innmus 92.
innuraid 97.
inrosc 93.
insamain 93.
inse 93.
ír 116.
irchaire 98.
irdairc 97.
iris 95.
irsa 97.
ísel 92.
ísil 97.
ith 95.
itharna 92.
ithe, ithim 96.
iubar 92.
laarg 100.
lacha 103.
láech 99.
láiches, 99.
láidir (gl. robustus) 144.
laissim 100.
laith 101.
láith 101.
laithirt 102.
lám 100.
lámind 100.
lámos 100.
lámostae 141.
lang 83.
langfiter 101.
lánomain 102.
lár (gl. sola) 154.
lasamain 100.
láth 101.
laulgach 29.
lebaid 104.
lebor 101.
lecc 103.
lecco 104.
lecht 101.
leconn 100.
ledb 103.
legam 99.
léim 104.
leitir 105.
lelap 99.
lem 100.
lemlacht 100.
lenn 43, 104.
lennan 103.
leos 103.
lesan 104.
lesc 104.
lesmac 99.
lethech 102.
lethchil 40.
letrad 105.
lia 12.
liacc lógmar (gl. gemma) 83.
liach 82.
liae 101, lie (gl. cotis) 42.
liagh (gl. medicus) 113.
ligur 99.
lín 102.
lind (gl. cervisia) 31.
littiu 104.
lúda 100.
ló 62, 117n.
lobor 104.
locc fassaig 54.
loch, lochdub 100.
lócharn 103.
loim 58.
loman 104.
lommand 101.
lomraim (gl. scalpo) 154.
lond 97.
long 100, 105.
los cuirn 104.
loscud 104.
lossat 162.
lóthar 105.
lotrad 101.
lott 101.

lú 100, 101.
luachair 105.
luacharnn 103.
luacuir 101n.
luaithrinn 41.
lubgort 102.
lúgnasad 99.
luibenchosach 56.
luige 106.
lurga 104.
maethal 117.
mag (gl. campus) 78, 115.
magad 86.
magar .i. briathar grata, 90.
magar .i. mín-íasc, 120.
maidinn 120.
maile 87.
mairbill 119.
mairt 114.
maite 118.
mál 111.
mala 117.
mall 116.
malland 107, 117.
man 108, 120.
manach 108.
mang 118.
mann 110.
mant 115.
mara 87.
marc, marcach 106.
mart 114.
más 107, máss 117.
mát 109, 110, 119.
máthair 106.
mecon 118.
medg 115.
meisi ('phantoms') 119.
meisi ('able') 120.
meithel 107.
melg ('milk') 107, 127.
melg ('death') 108.
meli 120.
mell 117.
melltiuch 116.
mem 120.
membrum 31.
mén 119.
menad 108.
meng 118.
menic 116.
menmchosach 109.
mennat 117. Addenda.
mer 113, 116.
mér 116.
meracht 114.
mertrech 109.
mesan 115.
mescan 116.
mesci 116.
mess 117.
meta 116.
meth 117.
methos 109.
mi 116.
mias 118.
mid 106.
midach ('brave') 113.
midach 118.
midlach 119.
mílchú 115.
milgitan 107.
milis 113.
milled 107.
minarba 115.
mind 115.
mindech 115.
mír 118.
miscais 118.
míscaith 107.
mó 11.
mo-de-broth 106.
moeth 117.
moit 118.
mol 107.
molad (gl. laude) 14, 109.
molaim (gl. laudo) 5.
molt 117.
mon, monach 108.
mong 118.
mór 116.
mortlaith 114.
moth 108.
muad ('middle') 117.
muad ('noble') 119.
muad ('form') 120.
muc 115. muice (gl. suis) 166.
mucairbe 107.
much 113.
mug 113.
mug éime 111.
mugsaine 113.
muilenn 109.
muin 63.
muinchille 116.
muine 117.
muinél 115.
muinter 118.
muir 116.
muirend 111.
muirtchen 18, muirtchenn 109.
muit 118, 132.
mullach 117.
mullach (?) 119.
muma 113.
mún 118.
mur 74, .i. imat 116.
múr 116.
mut 120.
nac 122.
nai 125.
nairne 123.
naisciu 126.
náma 125.
nan (nán ?) 1.
nasc 125.
náre 125.
nath 3.
náth 125.
náthan 125.
nathir 125.
naueirchinnech 10.
necht 33.
neim (gl. virus) 79, 126.
neit 122.
nél 126.
nem- 3.
nem ('heaven') 126.
nemaith 121.
nemeth 121.
nemfhuath 121.
nemnuall 121.
nen 126.
nenaid 126.
ner 122.
nert 3, 124.
nes 124.
nescoit 123.
ness 126.
net 124.
nethes 123.
nia 125.
niae 121.

nimb 122.
nin 126.
ninus 121.
nith 122, 123.
noe 122.
noes 122.
noi (gl. cymbâ) 32.
noin 126.
noithir 125.
nónbar 126.
not 125.
nú 97.
nua 126.
nus 126.
ó 104, 131.
oar 128.
ócc 131.
ochtach 129.
odar 131.
oe 131.
oech 8, 128.
óen 127.
óenach 127.
óeth 128.
og 128.
óge 131.
ói 127.
oibell 82n.
oifrend 132.
óimelc 127.
oin 132.
óisc 127.
olann 131.
olchubar 128.
ollam 127.
olo 131.
om 129.
omna 132.
omthann 132.
omus 5.
ond 12.
ong 129.
ongad 132.
onmit 132.
onn 109.
onna 132.
opair 129.
ór 129.
orb 128.
orc 131.
orc tréith 129.
ord ('order') 128.
ord ('high') 132.
ordlach (?) 132.
ornn 128.
oroit 129.
ort. Addenda.
oscur 132.
oslaicib (gl. gingis) 88.
oslucud 129.
osnad 89, 132. Addenda.
ossar 132. Addenda.
otan 132.
othnoe 12.
othras 132.
otrach 132.
pait 138.
pain .i. arán 87, 134.
pairche 133.
pairt 135.
parn 133.
partchuine 139.
patu 133.
peccad 133.
péist 139.
pell 133.
pellec 139.
penn 135.
pennait 133.
penning 140.
pertic 135.
pinginn 134.
píssire 134.
pistoll 139.
plae 139.
plutad 139.
póc 135.
poi 133.
poll 140.
ponc 139.
port 133.
proind 135.
propost 133.
prúll 135.
puincern 134.
puingcne 134.
pulla 139.
puncern .i. tomas 37.
pundand 139.
púr 139.
purgatóir 139.
putraic 139.
putte 138.
puttrall 138.
rach 143.
raibceth cethra 145.
raidim (gl. aio) 16.
rám 135 note (*e*).
ramut 141n.
ranc 143.
rap 144.
ras moel 147.
rastall 147.
rait 146.
rath 147.
raithnech 143.
re 136n.
rebbad 147.
rechtaire 141.
recomarc 56.
reidgair 145.
reim 120n.
reim (remm?) 141.
relec 144.
remor 146.
remsuidigthe (gl. prepositus) 133.
renda 145.
reo 142.
reod (gl. gelu) 184.
rer 145.
rét 146.
rétu 147.
riasc 147.
ríbar 144.
rígan 143.
rincne 147.
rind 145.
rindscine 147.
ringcne 142.
rinntaid 141.
ríss 144.
rith 144.
ró 87.
robuth 143.
roe, roi 125n.
roga 146.
romáile 143.
rón 146.
ronna 146.
ronnaire 147.
rop 144. Addenda.
rosc 147.

roscad 144.
rosir 146.
ross 141.
rot 147.
rót 141.
roth (gl. circulo) 33.
rothar 163.
rotta 146.
ruad-rofhessa 144.
ruam ('a burial place') 143.
ruam ('a reddening herb') 144.
ruamni air 145.
rucce 146.
rucht 143.
rudrad 143.
rúsc 147.
rúss 146.
sab 153.
sabaltair 150.
sacarbaic 74.
sacart 151.
sadb 151.
saidim 76.
sail 154.
saignen (gl. fulmine) 79.
saile 36.
saim 150.
sáithech 152.
sál na traiged 154.
salonn 148.
salt 151.
saltair 155.
sál-tri-assa 143.
samaisc 29.
samrad 151.
san 49.
sanas 148.
sanct 148.
sáth 152.
sau 153.
scaiblin 86.
scailp 154.
scatan 155.
scath 107.
sceng 150.
scing (.i. leba) 37.
scian 154.
screpul 150.
scuap 136n.
scuit ('Scots') 152.
scuit ('a buffoon'?) 154.
sé 149.
secc 149.
seche 32.
secndabb 149.
secht 149.
ség, séguinech 152.
ségamlae 149.
segon 152.
seng 152.
seinnser 151.
seisc 127.
seist 150.
sell 58.
sem 64.
sen 151.
sendáini (gl. veteres) 2.
senod 148.
sén, sénairecht, sénbretha 152.
serr ('reapinghook') 149.
serr ('proud') 152.
serrech 152.
sess ethair 154.
sét ('road') 141.
sét ('cow') 13.
sét gabla 24.
sethor 155.
sic 149, 155.
simín 150.
sín 152.
sindach (gl. putidus) 138.
sine 151.
sinnach 155.
sírechtach 89.
sirem 149.
sithlad 58.
sithothar 155.
siur 154
slabar 151.
slabrad 151.
slechtain 77.
slige 141.
snáthat 150.
smeróit 149.
snuad 149.
sobraigit 148.
soillse (gl. lux) 101n.
solas 141.
son 3.
sop 153.
sorb 151.
spel 149.
spíracul 150.
spírut 150.
sponc 149.
srand 153.
srathar 153.
sreith 153n.
srían 153.
srib 97.
sroinim (gl. ruo) 154.
sroll 148.
srón 153.
sruban 153.
srub muicce 154.
sruith 54.
sruth 153.
stab 153.
stad 153.
stiall 153.
strípach 109.
stupar 138.
subach 55.
subaig (?) 148.
súil 148.
suilbir 55.
sulbair 55.
sult .i. feith 117. Addenda.
suth 75.
taccad 162.
tacra 163.
tailm 158.
tairisim (gl. sta) 153.
tairr 163.
tairsech 161.
taiscelad 94.
talmuidecht 1.
taman (gl. truncus) 1.
tamlachta 160.
tar 163.
tarathar 161.
tarb 157.
tarr 102.
tarrach 162.
tast 162.
taurgein 158.
taurthait 160.
tech 156.
teidm (gl. pestis) 139.
teim 157.
teirt 157.
teist 159.
tellair 161.

temair 157.
temen 55, 157.
tendál 160.
tenga 161.
tenlach 157.
tenlam 158.
termonn 163.
tét 157.
tí 156.
tiag 162.
ticol 42.
tigradus 160.
timchell 88.
timpan 162.
tinnes 149.
tinne 156.
tipra 158.
tir 162.
tirim (gl. siccus) 155.
tó 11.
tóe 103.
togbaim (gl. erigo) 68.
toimlim (gl. edo) 77.
toisc 156.
tón 162.
tonn 161. (gl. unda) 146.
top 160.
tor ('heavy') 161.
tor ('fear') 162.
torann (gl. tonitru) 162.
torc ('boar') 157.
torc ('heart') 159.
toreicc 157.
tormach (gl. augmentum) 96.
torrach 163.
torsi 161.
torr 156.
tort 156.
toth 158.
traig 160.
traigle 162.
traill 162.
treb 157.
trefhocal 159.
tréfot 163.
triath ('king') 129, 156.
triath ('boar') 156.
triath ('sea') 156.
trirech 89.
trochit 75.
troeth 158.
trog 162.
trogein 158.
troit 162.
tromdé 163.
tru 161.
truag 161.
truaill 161, (gl. vagina) 77.
truailned 84n.
truit 161.
tuata (gl. laico) 8, 99.
tuaithde (gl. aquilonali) 11.
tuilm 158.
tuirigin 158.
tuitim (gl. casus) 118.
tugen 160.
tul 161.
tulach 161.
tuntilin 162.
turgbáil gréne (gl. jubar solis) 97.
turesc 161.
turud 159.
tustall 163.
ua 165.
uad 67.
uair 16.
uala 96.
uall 165.
uan 66.
uaran 166.
uassal 165.
uath 165.
uatne (P) 165.
uball 165.
ucca 167.
uch 165.
ucht n-osnae 165.
udmath 164.
ugtar 167.
uibne 167.
uidim 164.
uillind 166.
uim 165. Addenda.
uinchi etha 165.
uinsi 145n.
uir .i. feoil 116.
ulad 166.
ulchae 166.
umae 167.
umal 167.
umdaim 167.
unach 166.
unga 167.
úr 164.
uraigid (gl. vernatur) 69.
urchomul 101.
urgal 166.
urla 166.
usca 166.
ussarb 164, 167.
ustaing 167.
úth 166.
utmall 81.

B. MANX INDEX.

arbyl 64.
askaid 124.
assag 126.
astan 126.
aw 129.
bunney 139.
custey 49.
cheer 162.
chengey 162.
chibbyr 158.
doal 58.
donney 55.
doogh 55.
drine 60.
droghad 54.

eaddagh 69.
eam 67.
eayst 70.
edd 124.
eddin 68.
ceast 92.
essyn y dorrys 97.
faill 78.
faiyr 77.
farrane 166.
feanish 79.
fine 77.
fosley 129.
garroo 89.
gauin 85.
geay 88.
gierr 89.
grih 88.
groo-noays 126.
grou 87.
guiy 85.
imleig 93.
inneen 96.
insh 93.
je-mayrt 114.
jeuish 55.
jiargan 57.
kee 65.
keeil 74.
kere 49.
langeid 101.
lannoon 102.
laue 100.
laueyn 100n.
leaghyr 105.
lheim 104.
lhemeen 49.
lhiabbee 104.
lhiaght 101.
lhiannan 103.
lhiastey 104.
lhong 101, 105.
lieckan 100.
lieen 102.
lostey 104.
lurgey 104.
meaig 115.
meer 118.
meshtey 117.
millish 113.
mohlt 117.
mollee 117.
mut 120.
mwannal 115.
mwyllin 109.
niart 124.
nieu 126.
noash 122.
obbyr 129.
ogher 68.
ommad 132.
ooir 165.
ooyl 165.
paag 135.
peccah 133.
ping 140.
polt 140.
powll 140.
raipey 143.
raistyl 147.
rass 141.
raun 146.
reeast 147.
reih 146.
renniagh 143.
ruillick 143.
saggyrt 151.
sannish 148.
sap 153.
shang 152.
sharragh 152.
shell, shellagh 154.
shuin 150.
shynnagh 155.
skeddan 155.
sollan 148.
sponk 150.
strane 153n.
strauan 153n.
streean 153.
streeley 153n.
streepagh *(stuprosa)* 109.
strimp 153n.
stroin 153.
stroo 153.
tap, tappee 160.
tarroo 157.
torragh 162.
truitlag 161.
unns 167.
yiarn 92.

C. WELSH INDEX.

achos 1.
adolwg 64.
addoli 1.
afanc 14.
aidd 5.
aleu linn, oleu 131.
allt 4.
amyl 96.
anner 12.
aperth, aberth 167.
ar 2.
aradr 7.
araut 129.
arbennig 10.
arch 3.
ariant 2.
Artmail 4.
aur 129.
awdwr, awdurdod 167.
awr 166.
bach ('hook') 18.
bach ('little') 23.
baglog 18.
barcud 39.
barn, barnu, barnwr, 27.
bedd 104.
bedydd 94.
ben 24.
berwr 19.
boddi 18.

bol 28.
bon 25.
bore 97.
brac, bracaut 19.
braich 27.
bran 17.
braut, brawd 18, 106.
bre 27.
breichell 19.
brethyn 24.
buan 17.
bugail 20.
burgun 18.
buwch 21.
bwl 19.
bwyell 20.
bwyst 17, 139.
bychodoc 25.
byddar 24.
Caball 32.
cablyd 38.
câch 45.
caeth 110n.
camse 33.
cannuill, canwyll 50.
canon 35.
cardod 36.
carthu 142.
castell 33.
catell 29.
cegin 31.
cen 134.
kenhughel 42.
cern 38n.
cig 31.
chwaer 154.
cil 74.
cilcet 44.
circhinn 30.
claur 45.
cler 21.
clod 45.
clog 30.
coc 31.
coet 151.
coll 36.
colwyn 39.
corn 37.
corn-boer 36.
corff 30.
cospi 49.
crau 35.
creadur 31.
cruc 50.
crug 44.
croen 32.
croes 30.
cufigl 49.
cul 44.
cunnog 58.
cwcwll 33.
cwrwfdy 166n.
cwyr 49.
cyffes 37.
cylion 38.
cynghanedd 43.
cynnud 45.
cysyl 43.
da 57.
dagr 59.
dais 156.
dall 58.
datolaham 85.
daw 11.
deheu 59, 80.
dial 52.
diau 53.
didryfwr 54.
difa 61.
digelu 94n.
dinwyf 53.
dol 52.
draen 60.
drisi 60.
drud 59.
drudwy 161.
drwg 54, 61.
dryw 60.
du 60, 61.
dubn 51.
duiu 85, 106.
duiutit 85.
dwfr, dwfrgi 40.
efydd 167.
egr 2.
eh-l.
eiddawl 94.
eiddew 64.
eigiawn 8.
eithin 8.
elain 68.
elin 166.
ellyn 10.
emmeni 96.
enebwerth 10n.
erch 72.
ewyn 66.
ffrwyn 153.
funid 3.
fy 106.
galar 82.
garth 86.
garthon 38.
garw 89.
gau 87.
gel 83.
gem 83.
gob, gof 89.
gogledd 80.
golchi 59.
golud 81.
gordd 97.
gorsin 97.
gosteg 162.
gre 88.
gresaaf 85.
grudd 89.
gruff 122.
gueig 76.
gueith 39.
guerg 77.
guopell 133.
guru 107n.
gwaened 81.
gwaew 78.
gwain 77.
gwair 77.
gwallt 77.
gwan 117n.
gwancio 79.
gwawr 75.
gwe 76.
gwedd 81.
gwedyd 71.
gwer 89.
gwir 79.
gwlan 131.
gwledd 77.
gwlych 71.
gwr 71.
gwreichion 103.
gwydd 85.
gwyddbwyll 76.

gwyddfil 79.
gwyl 78, 125.
gwylder 78.
gwymon 136n.
gwyrawg 119n.
gwyth 80.
gynnau 97n.
hach 15.
haddef 151.
haiarn 92.
halen 148.
haliw 36.
hanawd 148.
helabar 55.
helyg 154.
hen 151.
hesgen 65.
hin 5, 36n.
hinn (leg. inn) 56n.
hiraethog 89.
hirfaen 65.
Hu 65.
hwynen 152.
hygedigion 65.
hysp 127.
ia 76.
iach 96.
ie 94.
interedou 95.
ioli, iolwg 96.
iouenc, ieuanc 131.
ir 165.
isel 92.
it, yd 95.
llachar 100.
llatwm 31.
llaw 100.
llawes 100.
leeces 99.
llech 103.
lleden 103.
lledr 103.
llefrith 100.
lemain, lemenic 104.
llethr 105.
lleyg 99.
llin 102.
llith 104.
llong 101.
llos 104.
llosgi 104.
llumman 102.
llw 106.
llw 128.
llwfr 104.
llwg 100.
llwth 101.
llyfan 104.
llyfr 101.
llygorn 103.
llynges 101.
llysfab 99.
llywiau 135n.
maidd 115.
man 108.
mantach 115.
map brith 24.
march 147.
marwydos 149.
mawl 111.
Mawrth, dydd 114.
medd 106.
medel 107.
melys 113.
menawyd 108.
mergidhaliam 85.
mes 117.
memrwn 31.
mi 106.
milgi 115.
min 119.
moch 11.
mocio 86n.
moelron 146.
molad 109.
moled 120.
moloch 107.
mollt 117.
mor 116.
muin 38.
mun 108.
mwg 113.
mwng 118.
mwyalch 114.
mwys 118.
myned 118.
mynych 116.
nag 122.
nai 121.
naid 122.
neidr 125.
nem, nef 126.
nerth 124.
newydd 126.
nihu 126.
niwl 126.
nôd, nodawl 125.
noden 150.
notuid, nodwydd 150.
nyth 124.
oer 166.
offrwm 31, 132.
onn, onnpresen 30.
pân 43.
pasc 34.
pechawd 133.
penwaig 155.
penyt 133.
perc 135.
pestyll 139.
plufen 44.
plumauc 44.
porth 133.
prain, preinio 135.
pry 123n.
prem 30.
premter 30, Addenda.
pwll 140.
pwnc 139.
rhai 136n.
rhanwr 147.
rhaw 135n.
rhedyn 143.
rhuthr 46.
rhwyf 81.
saffrwm 31.
sallwyr 155.
San Bregit, Sanffraid 148.
sawdl 154.
sech 149.
segeticion 65.
senedd 148.
serr 149.
sescann 65.
strutiu 55.
su 65.
syllu 58, 138.
taflu 158.
tant 157.
tarater 161.
tarw 157.
tin 162.
tir 162.

tomendail 40.
tonn 161.
torf 158.
torog 163.
torth 156.
trochfa 73.
trochi 73.
troed 161.
tru 161.
trwyn 153.
twrch 157.
twyg 162.
ty 157.
tylawd 161n.
tyst 159.
tywyll 158.
uchel 165.
ufel 82, note *(e)*.
uffel 167.
uisc 65.
urdd 128.
wns 167.
wy 128.
ych 64.
ym- 93.
ynfyd 59, 132.
ynnill 96.
ynys 93.
ysgadan 155.
ysgentyn 154.
ysgiaw, ysgien 154.
ysgoad 46n.
ysgub 136n.
ystrodur 153.

D. CORNISH INDEX.

als 4.
amanen 96.
ancow 68.
aradar 7.
arghans 2.
barthus 79n.
bedhy 18.
beler 19.
ben 24.
bodhar 24.
boghodoc, bohosoc 25.
bool 20.
bran 17.
bre 27.
buit, boys, bôs 25.
buch 21.
bugel 20.
caid 110n.
cams 33.
cantuil 50.
carthon 38.
caugh 45.
caus 40.
ke, keugh 46.
kerghen 30.
keghin 31.
chic 31.
cloireg 33.
clos 45.
kog 31.
coir 49.
colviden 36.
corf 30.
crac 31.
croadur 31.
crows 30.
cruc 44.
cuic 31.
cunys 45.
cusul 43.
doferghi 40.
drain 60.
dreis 60.
droc 54.
dyghow 59.
enederen 95.
escop 67.
eur 129.
gevan 87.
ghel 83.
glastannen 132.
gof 89.
golo 77.
grud 89.
guiat 76.
guein 77.
guir 79.
guidh 85.
guraff 107n.
guyraff 77.
hanas 148.
heligen 154.
hen 151.
hit, ys 95.
huir 154.
huvel 167.
isel 92.
itheu 92.
lad 102.
leic 99.
len 104.
leverid 100.
liver 101.
lof 100.
lovan 104.
lugarn 103.
luvorth, lowarth 102.
marthus 79n.
maw 113.
medu 106.
melin, belin 109.
menough 116.
midil 107.
modereb 106.
moelh 114.
mols 117.
mones 118.
mor 116.
muis, moys 118.
mylgy 115.

nef 126.
neid 124.
nerth 124.
noden 150.
noi 121.
ober 129.
oleu 131.
peghes 133.
pluven 44.
pol 140.
prif 30.
re 136n.
renniat 147.
reu 142.
ruifanes 81.
sened 148.
snod 150.
speris 150.
sygh 149.
tardar 161.
tarow 157.
teller, tyller 161.
tir 162.
tivulgou 158.
torch 157.
torth 156.
troit, troys 161.
tru 161.
tyn 162.
ur 166.
woludoc 81.
youono 131.

E. BRETON INDEX.

ach 15.
amann 96.
ankou 68.
aour 129.
ararz 7.
argant 2.
aut 4.
autenn 10.
avoultriach 1.
azeuliff 1.
baelek 18.
balen 134.
béler 19.
bernteil 40.
berzut 79n.
beure 97.
beuzi 18.
boet 25.
boul 19.
bouzar 24.
bran 17.
bre 27.
bugel 20.
buoch 21.
kac'h 45.
caez 110n.
cantoell 50.
kaouz 40.
kaz 31.
ké, kît 46.
kern 38n.
keûneûd 45.
kloarek 33.
coar 49.
korf 30.
korronka 73.
krak 31.
kroaz 30.
krouadur 31.
kuzul 43.
choar 154.
env 126.
daskiria 74.
dazrou 59.
dehou 59.
ed 95.
egras 2.
enepgwerth 10n.
eon 66.
etéô 92.
garzon 38.
goascaff 77.
gouin 79.
gourleuen 75.
gouzronquet 73.
groaff 107n.
gueguyn 31.
guerchenn 30.
guerelouen 75.
guiad 76.
gwez 85.
gwir 79.
halek 154.
hen 151.
hesk, hesp 127.
hoiart, Addenda.
huanat, Addenda.
ia 94.
iaouank 131.
idol 94.
ilio 64.
izel 92.
lé 128.
leffr, leor 101.
lesvab 99.
lîk 99.
lîn 102.
liorz 102.
livriz 100.
long 101.
louazr 105.
luguaerniff 103.
malven 117.
maout 117.
melin 109.
meuleudi 109.
Meurs 114.
mez 106.
moe 118.
moguet 113.
mor 116.
moualch 114.
mozreb, moereb 106.

munzun 115.
neiz 124.
nerz 124.
neuden 150.
nijal 122.
oaz 60.
ober 129.
oferen 132.
oleau 131.
Ormandi 126.
pasq 34.
pechet 133.
prev 30.
raden 143.
re 136n.
reau, rio 142.
relegou 144.
Runhoiarn, Runhoiart, Addenda.
saout 13.
sauter 155.
squeiaff 154.
sec'h 149.
sellet, sellout 58, 138.
seuzl 154.
speret 150.
talm 158.
tann 132.
tarar 161.
taro 157.
teffal, teffoal 158.
test 159.
torz 156.
tourch 157.
tréd, dréd 161.
troed 161.
uuel 167.
urz 128.
verius 71.

F. OLD CELTIC INDEX.

Aedui 5.
Ambiâni, Ambiorîx 96.
Ambillios 96.
Anareviseos 6.
Ancalites 3.
Andarta 3.
Andraste 3.
Anvalonnâcos 3.
argenteus 2.
Argento- magus, -ratum 2.
bitu 20.
Bovinda 26.
brace 19.
brega, briga 27.
bulga 28.
καρνον, καρνυξ 37.
Catugnâtos 88.
Celtae, Κελτοι 140.
ceva 65.
Cimberios 39.
cimbri 39.
Cobnertus 29n.
derco 106.
Diablintres 51.
Domnocleios 51.
Dubutanus, Duftano 5.
dubnos 51.
Dumnorix 51.
gnâtos 88.
Gobannicnos 89.
Grannos 85.
in 106n.
isarno 92.
iubaron 92.
lautron 105.
mâtrebo 106.
mon 106n.
mori 116.
nemeton 121.
ratis 143, 144, 147.
râti-n 147.
tarvos 114.
trigaranus 114.
τριμαρκισία, 106.
Tugnatios 160.
Uxellodûnon 165.
Vercobios 29.
Vergobretus 17.
Verjugodumnos 51.
vernemetis 121.
vertragos 161.

G. LATIN, OSCAN, UMBRIAN INDEX.

ācer 2.
adagium 16.
aedes 5.
aio 16.
amarus 129.
anser 85.
ante 68.
arcesso 3.
arduus 1.
areo, aridus 159.
Umb. asnatu 150.
audio 16.
auris 7.
balbus 22.
barca 17.
bestia 17.
bibo 93.
brachium 27.
Osc. brateis 18.
bucca 135.
caco 45.
caligo 45.
calx 87.
cano 84.

captus 110n.
caro 50.
castus 36.
caterva 37.
caulis 44.
celare 40.
celer, celox 20.
celo 94n.
celsus 140.
cerebrum 38.
Ceres, cerus 47.
cerno 35.
cio, cieo, citus 46.
clamo 87.
cluo 45.
cracentes, Addenda.
cribrum 144.
culex 38.
culmen 40.
cutis 77n.
dacruma, lacruma 59.
daemonion 87.
delibuo 146.
deus, dives 5.
digitus 101.
divus 57.
divom (gen. pl.) 57.
domicilium 40.
dominus 51.
donum, Addenda.
Osc. embratur 18.
eminere 118.
faber 89.
far 25.
Faunus, Addenda.
fero 24.
fimus 40.
flecto 77n.
Umb. foni, Addenda.
frustum 20.
fumus 40.
fundus 25.
funus 3.
gradus 84.
gratus, Addenda.
grex 88.
Gryneus 85.
guberno 81.
gustus 146.
gyro, gyrus 88.
hiatus, hio, hisco 88.
hoedus, hoedulus 89.
hortus 102.
idoneus 12.
in- 3.
inclytus 45.
interaneum 95.
juvencus 131.
lana 131.
lectus, lectica 101.
ligurio, lingo 99.
lingua 99.
luxus, Addenda.
lumus 40.
mălus 45.
mater 106.
mel 113.
mensa 118.
mentula 108.
merula 114.
messis 107.
meto 107.
metuo 116.
mitis 117.
moenus, munus 108n.
morticinum 18.
mox 11.
mulgeo 20, 107.
murus 116.
nanus 1.
nates 11.
natrix 125.
navis 125.
necto, 8, 125.
nemus 121.
nexus 8, 125.
nidus 124.
nimbus 122, 123.
notus 88.
novus 126.
nundinae 148.
nux 45.
occasio 1.
Ops, opes, inops 5.
ossum 1.
ovis 127.
pango 14.
perendinus 148.
Pertunda 161.
peto 64.
plenus, Addenda.
poculum, potus 93.
pollubrum 105.
porcus 131.
posterus 132.
prominere 118.
pruina 142.
puls 37.
pulso 140.
pus 165.
quies, Addenda.
ramus 135n.
remus 81.
rota 143.
saliva 36.
salix 154.
sano 149.
sator 155.
scyphulus 69.
seco, securis 154.
sequi 3.
siccus 127.
sinister 151.
situla 48n.
sorbeo 154.
soror 154.
spargo 4.
sponda 150.
spondeum 65.
spurcus, Addenda.
squalor 45.
sterno 148.
stolidus, stultus, Addenda.
stuppa 153.
tabes 146.
tango 25, 162.
tardus 161.
taurus 157.
tendo 157.
terebra 161.
trans 161.
tundo 161.
turba 158.
ulna 166.
Umb. snatu 150.
umbilicus 93, 167.
uncia 110.
unguo 132.
urtica 33, Addenda.
urtum 33, 79.
uter 166.
valeo 80.
vanga 78.

vates 74.
via 79.
vieo 76.
vinum 117.
virgo 77.
virus 79.

H. LOW LATIN.

abra 14.
accepturium 14.
barones 23.
betula 26.
bibo 93.
bratio (abl. sg.) 24.
campus 'duel' 47.
capitolavium 37.
clarna, clarnus 45.
epilinnsia 140.
farii 71.
fello 78.
ginga 88.
gnatare 88n.
ingnis, 22, 125n.
lefiste 67.
lingnum 125n.
metrita 84.
mursum 118.
pindro (abl. sg.) 23.
pullae 139.
recongnitio 125n.
sargifagus 79.
singnum 125.
stangna 125n.
staupus 153.
stopinus 153.
stratura 153.
tumba 41n.
vocalum

I. GREEK INDEX.

ἀγυιά, ἀγών 115.
αἶθος 5.
αἰτέω 18.
ἀΐω, ἐπ -αΐω 16.
ἀκούω, Addenda.
ἄλειφα, -φαρ, ἀλείφω 146.
ἀμέλγω 20, 107.
ἀμφίπολος 118.
ἀν-, ἀ- 3.
ἀνήρ 124.
ἀντί 68.
ἀριστερός 151.
ἀρχι 4.
ἀρχός 4.
Mod. Gr. αὐγό 128.
αὔξω 14.
βαθύς 18.
βλέννα 21.
βουκόλος 20.
βοῦς 21.
βυθίζω 18.
γαῖος 21.
γαῦρος 89.
γεῦσις 146.
γνωτός 88.
Γοργών, γοργός 88.
γρυνός, γρουνός 85.
γυνή 24.
γῦρος 88.
δάκρυ 59.
δάκτυλος 101.
δαλός, Addenda.
δάμαλις 58.
δασύπους 138.
δεξιά 59.
δέρω 54.
διδαχή 23.
δῖος 57.
δοκέω 58.
δόλος 59.
δοχμή 101.
ἐλαχύς 101.
ἔλλαβον 151.
ἐμίν 106.
ἕντερον 95.
εὐρεῖα 165.
εὐρύς 76.
εὐώνυμος 151.
ἠμί 16.
ἤτριον 76.
θήκη 162.
θηλή 54.
θυγάτηρ 61.
ἰός 79.
ἱπποβουκόλος 20.
κακκάω, κάκκη 45.
καλιά 40.
καθαρός 36.
καπνός 40.
καυλός 44.

κείμαι vii.
κελαινός 45.
κηρός 49.
κίω 46.
κλέος 45.
κολώνη 40.
κόπρος 40.
κραδίη, καρδία 34.
κραιπνός 37.
κρεάγρα 100.
κρέας 35.
κρήδεμνον 164.
κρίνω 35.
κυβερνάω 81.
κύκνος 84.
κυλίω 39.
κύτος 77 n.
λᾶας 101.
λάχνη 131.
λείχω 99.
λέκτρον 101.
λέχος 101, 104.
λιχμάω 99.
λοξός viii.
λουτρόν 105.
μάνδαλος, μάνδρα, viii.
μαρίλη 149.
μαστός viii.
*μείρω, μείρομαι 118.
μέθυ 106.
μέλας 45.
μέλι 113.
μέροψ 114.
μῆτις 108.
μόνος, μοῦνος 110.
ναῦς 125.
νέμος, νέμω 121.
νέος 126.
νεοττιά 124.
νέφος 123, 146.
νῆσις ('spinning') 52.
ξηρός, 86.
ὄαρος 128.
οἶδος 96.
οἰήϊον 81.
ὁμός 65.
ὀμφαλός 93, 167.
ὀμφή viii.
ὀργή 77.
ὀστέον 1.
παπαῖ 19.
παραστάδες 97.
παρειά 7.
πατέομαι 38.
πέδη 96.
πέρκος, περκνός vii.
πέρυτις, πέρυσι 97.
πήγνυμι 14.
πίνω 93.
πίτυς 92.
πόλτος 1.
πύνδαξ 25.
πυθμήν 25.
πύθω 165.
ῥοφέω, ῥυφέω 154.
ῥύπος 151.
σκύφος 67.
σπαλίς 149.
σπουδαῖος 17.
σταθμά 97.
στέγω 157.
στρώννυμι 148.
τάνυμαι 157.
ταῦρος 157.
τείνω 157.
τέμενος 121.
τέρετρον 161.
τέτραξ 157.
τρέχω 161.
τρέω 162.
τροχός 61.
Τυδεύς 161.
τύρβη 158.
ὑγρός 165.
ὕστερος viii, 164.
φαλλός 64.
φλύαρος 128.
φράγνυμι 24.
χαίνω, χειά, χήμη 88.
χήν 85.
χίμαρος 89.
χόρτος 102.
ὠκεανός 8.
ὠλένη 166.
ὠμός 129.
ὠόν 128.
ὥρα 166.

J. ZEND INDEX.

ainika 10n.
açta 1.
eredhwa 1.
kerefs 30.
kerema 30.
gu 83.
zarstva 84.
zi 88.
Thraētaona 156.
pitu 95.
yāre 166.
raopi vii.
vaŧ 74.
hana 151.
huska 127.

K. SANSKRIT INDEX.

agādha 18.
añj 132.
añji 96.
an-3.
anīka 10n, 67.
abhimāti 108.
ambh 165.
ambhas, ambhr*i*na vii.
arka 67.
arya 51.
alpa 116.
avi 127.
asthi 1.
ājya 96.
āma 129.
āha 16.
ukshan 64.
ūna 165.
ūrj, urjāmi 77.
*r*ich 3.
edhas 5.
ena-d 127.
karaka 87.
karkara 87.
kāla 45.
k*r*imi 30.
k*r*iça vii.
k*r*ī 35.
kola vii.
kravya 35.
krūra 35.
garva 89.
gāh 18.
girāmi, gilāmi 1.
gu 'cacare' 83.
gu 'to sound' 89.
gūrta viii.
g*r*ī 'to call' 52.
go 21, 65.
goyuga 20.
gharma 85.
ghas 24.
ghr*i*ni 85.
javana 17.
jr̄ī 82.
jñā 114n.
tantu, tantrī 157.
tamas 158.
tarala 162.
timira 158.
t*r*ī 118.
trasāmi, trasyāmi 162.
daksha 59.
damana 51.
damya 58.
dalbha 59.
dāman 164.
dina 148.
du 'to burn' vii.
duhit*r*i 61.
d*r*ī 54.
dhava 62.
dhāt*r*i 89.
nabhas 122.
nam 121.
narya 122.
nava 126.
nah 125.
nābhi 93.
nema 3.
nāu 125.
n*r*i 124.
pa*n*i 142.
parichāra 118.
parjanya 4.
pāna-m 8.
pibāmi 93.
pita 38.
pitu 95.
pītudāru 92.
pūy 164.
p*r*içni vii.
prush 142.
bhava 10.
bhāvana 17.
mati 108.
mathāmi 108.
mad 117.
madhu 106.
mandirā, mandurā viii.
mā viii.
māt*r*i 106.
mārjāmi, mārjmi 20, 107.
māla 111.
m*r*ij 107.
yama 63.
rantu 142.
rih 99.
labhasa 104.
lava 62, 117n.
lih 99.
lopāka viii.
vaksh 14.
varīyas 76.
varman 73.
vasu 79n.
visha 79.
vīra*n*a 77.
v*r*i 'to cover' 73.
v*r*i 'to choose' vii.
v*r*iti 33, 179.
v*r*isha, v*r*ish*n*i vii.
çī vii.
çubhra-m 47.
çushka 127.
sadman 151.
sana 151.
samam 64.
sava 153.
sādhu 65.
sāmi 3.
str*i*nomi 148.
str̄ih 164.
sthag 157.
sthā 97.
sthūla, sthūlatā viii.
svana viii.
svasr*i* 154.
han 89.
hi, jighāya 88.

L. GOTHIC INDEX.

ains 127.
aleina 166.
alev 131.
andeis 56n.
auso 131.
daddjan 61.
diups 51.
fodjan, fodeins 38.
fuls 165.
gaitei, gaits 89.
gatairan 54.
gazds 38.
haihs 31.
haims, vii.
hairto 34.
harjis 37n.
hlaupan 37.
hliuma 45.
hraiva 35.
hvairnei 38.
juggs 131.
kiusan 146.
ligan 101.
magus 113.
mes 118.
milith 113.
niman 125.
niujis 126.
samana 64.
stigqvan 149.
straujan 148.
tagr 59.
taihsvs 59.
thragjan 161.
un-3.
vigs 79.

M. ´OLD NORSE INDEX.

auga 21.
aurr 165.
barr 25.
blindr 21.
botn 25.
brjóta 20.
britia 20.
dimmr, dimma 55.
fetill 101.
gin 88.
Hel 40.
hjól 39.
hnot 45.
ísarn, járn 92.
jökull 76.
kappi 47.
ök 11.
skinn 134, 150.
staup 153.
tál 59.
um-94.

N. ANGLOSAXON INDEX.

åd 5.
äg 128.
bratt 24.
cemes 33.
cempa 47.
cû 21.
dim 55.
drŷ 60.
eáge 21.
eáre 131.
eav 127.
fâh 128.
feter, fetor 101.
geard 38.
hrâ 35.
hron 146.
hveól 39.
hver 41.
hyd 77.
îren 92.
leaf 102.
nädre 125.
netele 126.
rige 128.
steap 153.
threâ 161.